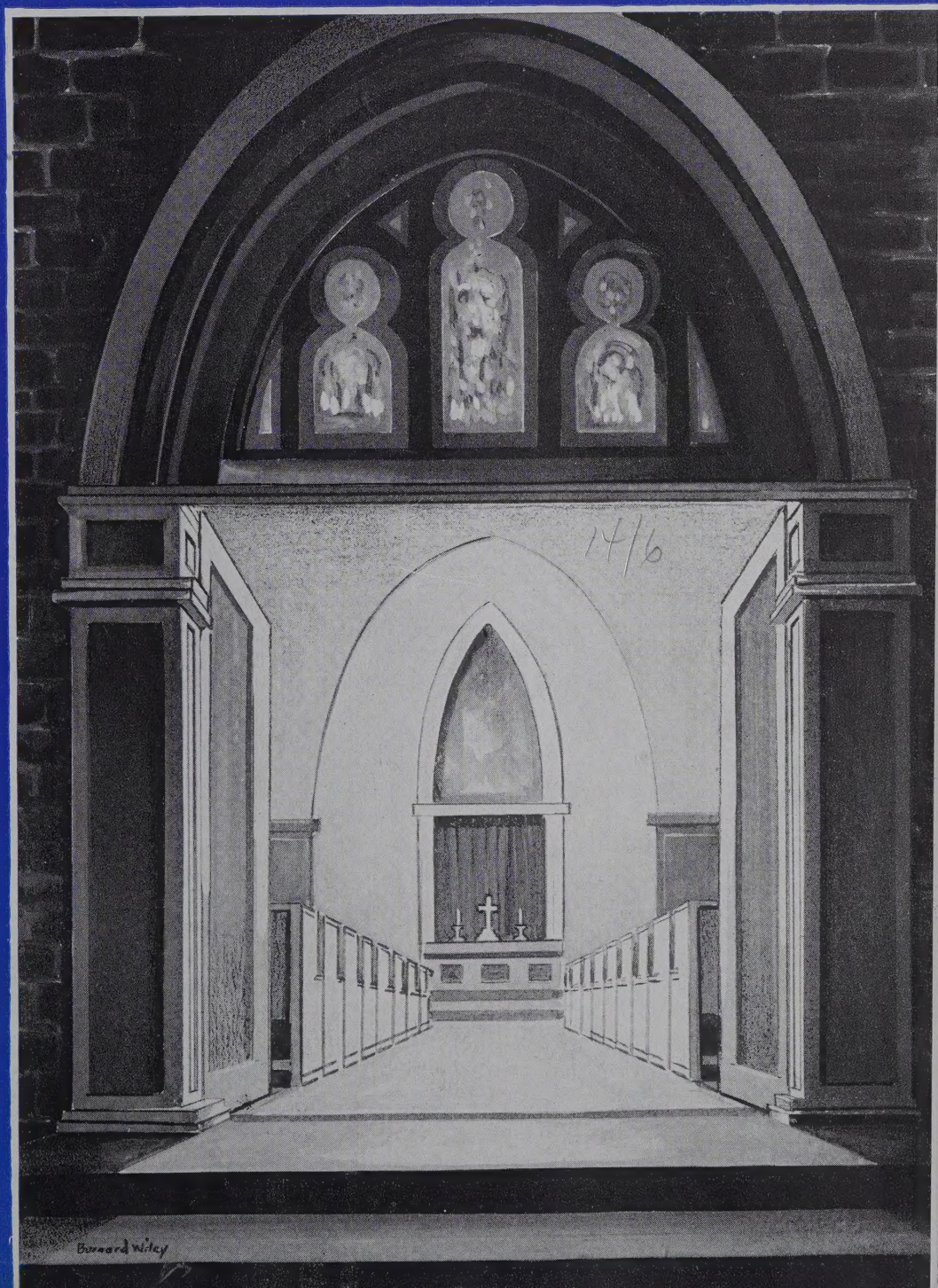
The Pastor

FEBRUARY ◆ NINETEEN AND FIFTY ONE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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FEBRUARY, 1951 • VOLUME 14 • NUMBER 6

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THE COVER: From a drawing by J. Burnard Wiley, artist of The Methodist Publishing House. The picture is suggestive for Methodists who will celebrate the Week of Dedication, February 18-25. See "Dedicated Christians Give," by George Y. Flint, page 21 of this issue.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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EDITORIAL

The Revolution of the Heart

THE PICTURE of the world today is surely not tty—open war in Asia, threat of war in Europe, fear, sions, hunger, hatreds—and as men begin to swap ıfusion for hysteria, the drift toward an atomic war ks up momentum.

To come to grips with such a world demands soberness thought and action. We must repudiate the reckless evitable war" talk that is mouthed so often in the rket places. We must separate fact from fiction in exining the social revolution going on in the world, alys keeping in mind that one of the primary reasons for ernational unrest is poverty.

We must, furthermore, learn how to work together in ups, small and large. We must diligently seek justice all men by studying this formula and that formula, s proposal and that proposal, to find the right ones settling disputes in our communities, in our nations, l in the world. We must accept the rigors of discipline sacrifice. In brief, we must get ourselves involved in precarious world community.

This imposing task may be easy to state—but where s the power for doing it come from? Perhaps we will weary ourselves juggling problems and balancing sions that the constructive offensive will have to be ndoned too soon. This is a big question. Dogged by otional strain, doubt, and fatigue, even the strongest ple can be led to drop moral responsibility and seize n such a solution as "inevitable war."

Thus it should be made clear: If we are to pursue a e course in the present situation—one that is most ely to avoid catastrophe—we must seek a revolution in hearts.

It is precisely here that Christian faith can bring hope men because it offers them an inner revolution out which comes the power to persevere. The drama of Incarnation and the Resurrection reveals how God ls with men at the deepest level of existence. Christ ne into the world to bring abundant life, to live among n. Yet when he went forthrightly to his death on the ss it appeared that he had failed. But no! This acceptce of death made way for the resurrected life of the irit.

This points the way for men. There is new life for those who are willing to go through a purgation of the soul. Revolution takes place within man when, under the divine perfection, he recognizes his sins. The old self is permitted to die, and a new self is molded by the creative hand of God.

This revolution is the dynamic of Christian ethics. It is the point of departure for Christian social action. With an experience of God's love as both judgment and mercy, the *new man* knows what it is to be a person—free and responsible. He is pushed to the side of his fellow man by a compassion that he cannot keep to himself. Either he must share this love with others or renounce it. The man in Christ, like the Prodigal Son, comes to himself and sets off to find his home in a family of persons. No longer can he remain unconcerned about human problems, for he has been given insight into man's central problem: his relationship to God.

There may be lapses. Since man is free the old, sinful self can return through the encroachment of pride or hypocrisy. One little revolution is not enough. So it must go on: the sinful self being put to death and the mind being renewed in Christ.

Nowhere is the realism of Jesus shown more clearly than in his warning against pouring *new wine in old bottles*. This bit of wisdom is a constant affront to static people holding on to the illusion of a static world. One way or another, times change, events change, the external world changes. To ignore this truth is to invite violent destruction. On the other hand, however, if people whose hearts are continually purified meet the changing world, much fear and many problems (perhaps even war) might be eliminated.

The Christian Church has the task of carrying the war of the heart to men. If enough men enter this war, perhaps the war of bullets and bombs can be averted. The most effective way for the Church to spread its war is by waging it, first, among laymen and ministers. Neither the moralist (who mumbles pious phrases) nor the social activist (whose faith is too often contained in a bulging brief case) is a convincing Christian warrior.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.—**R. H. R.**

BIBLE STUDY

By J. CLAUDE EVANS

The Mystical Element in Paul

While Paul gives primary stress in his theology to personal union with Christ, such a union is made possible by his acceptance of the atonement, according to the pastor of Clemson Methodist Church, Clemson, S. C. This study attempts to clarify the meaning of Paul's phrase "in Christ," the clue to his unique mysticism.

THE TERMS "mysticism" and "mystical" are in disrepute among many theologians of the modern day, and it will be well to distinguish between a variety of interpretations often given to the words. In a sense this will be coming to a conclusion before the evidence is in, but the latter part of this article forms the background of what will be said now by way of introduction.

Mysticism may not only mean the soul's communion with God; it may also be used to cover *visions and revelations* of a more dramatic sort. Paul himself had some such dramatic experiences as these, and he describes them in II Corinthians 12:1 ff. where he is caught up into *the third heaven.* It was an important experience for him, for he can date it specifically as having occurred *fourteen years ago.*

But this is only one aspect of the mystical in Paul, and he gives it relatively small space in his writings. The more normal experience of communion with Christ occupies a much greater degree of attention where the souls of men are *hid with Christ in God.* (Colossians 3:3).[1]

A similar distinction should be made between Paul's Damascus experience in contrast to his "in Christ" experiences of a more normal sort. While it is true that this Damascus revelation of the risen Christ was central and determinative for Paul's later life, it is probably an exaggeration to classify it with the indwelling Christ of his later views.

Adolf Deissmann (see bibliography) does this and describes it as "the inaugurating mystical experience" of the Apostle. However, this experience differed radically from Paul's later experiences, and Paul himself takes this view. He describes himself as one *born out of due season.* Or again, *For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ* (Galatians 1:12; see also Galatians 1:15-16).

One must guard, too, from interpreting Paul's mysticism as of the pantheistic type where the individual loses all personal identity in his absorption into God in Christ. For Paul, those who know the Spirit of God in its inner reality are not absorbed into God, but become the sons of God. *For all who are led by the Spirit of God are sons of God* (Romans 8:14).

A passage which might be interpreted in terms of pantheistic absorption—*it is no longer I who live, but Christ who lives in me*—is immediately followed by *the life I now live in the flesh I live by faith in the Son of God . . .* (Galatians 2:20). Weiss points out that here Paul intentionally prevents the pantheistic interpretation by placing the "Thou" and the "I" over against each other (quoted in Stewart). Whether Paul intentionally did this or not might be open to question; but he did it and that is important as a preliminary observation.

In a slightly different approach, Deissmann, probably to guard against a pantheistic interpretation of Paul, divides mystical experience into two kinds. The "reacting" kind in which the individual interprets his experience as having been produced by the action of God which in turn induces his reaction. And the "acting" kind in which the individual seeks God o his own initiative and produces reaction on the part of God. Paul said Deissmann, had a mysticism o the "reacting" type. God in Chris held the initiative.

Scholars differ as to the degree an as to the importance of the mystica element in Paul. Those who empha size justification often neglect the in ner communion of the soul wit Christ, as the Barthian theologians d Ritschl, while emphasizing justifica tion and the Kingdom, still paid littl attention to the "in Christ" emphasi in Paul. J. K. Mozeley (quoted i Stewart) writes that "Ritschl is a entirely unreliable guide in any inte pretation of a New Testament pa sage, which points to the direction o mystical union." On the other han according to Stewart, such scholars a Titius, Garvie, Deissmann, Dean Ing J. Weiss, Stewart himself, and Pa sons emphasize the mystical in Pa as being of determinative influence i his life and teaching.

James S. Stewart expresses th theme which this paper will attem to uphold: "The heart of Paul's rel gion is union with Christ. This, mo than any other conception—mo than justification, more than sancti cation, more even than reconciliatio —is the key which unlocks the secre of his soul. Within the Holy of Holi which stood revealed when the ve was rent in twain from the top to t bottom on the day of Damascus, Pa beheld Christ summoning and w coming him in infinite love into vit unity with Himself." [2]

Admittedly, and as he has been o served above, the Damascus expe

[1] All New Testament quotations are taken from R.S.V.

[2] Stewart, p. 147.

ce of Paul is not the norm of his ysticism. But it is not to be exded as of no influence at all. For ul's later experience of Christ as esent and living stems from his bef and experience of the resurrecn. This Spirit of his inner experice was the risen Christ. Whether ul knew of the claims of the resurction prior to Damascus or not, it ll remains that it was not until er Damascus that the living Spirit Christ was known to him. The surrection was not so much a bef; it was something given. "It was reality to be grasped in faith," says hn Knox. From this, then, Paul's er inner knowledge of the Spirit of rist is identified with the risen rist and this identification existed m the moment of the church's creion.

To describe this inner experience the risen Christ, Paul, according to eissmann, uses the term "in Christ" some cognate expression as "in the rd" or "in Him" at least 164 times, t it never appears in the Synoptics. speaking of fellowship with Jesus, e Synoptics use the preposition τά and never use ἐν. Paul on the her hand never uses μετά but ἐν nstantly. For example, in the long ening sentence in Ephesians, Paul es "in Christ" or some cognate rase a dozen times.

When Paul passes from the phrase n Christ" to "in the Spirit," it is most as if there were no distinction tween the two. And from "in the irit" to the "Spirit of God in you" similarly synonomous. So in mans (8:9) he can write: *But you e not in the flesh, you are in the irit, if the Spirit of God really vells in you.* Deissmann insists that the nineteen times Paul uses the rm "in the Spirit," he uses it usual as meaning "in Christ" and conted with his other ideas of justiation, faith, righteousness, love, ace, sanctification. It is doubtful ether all these ideas can be so conted with the term. Some can, as ll be seen later.

The personal and mystical intiacy with which Paul used the term n Christ" may be seen by contrastg it with the terms he uses to deribe his condition before becoming Christian. Then he was "in the flesh" (Romans 7:5; 8:8-9), "in sins" (I Corinthians 15:17), "in Adam" (I Corinthians 15:22), "in the law" (Galatians 5:4; Romans 3:19), "in the world" (Ephesians 2:12), or "in sufferings" (II Corinthians 6:4).

Just as the phrases picture Paul's inner and personal life situation without his knowledge of Christ, so does the term "in Christ," intimately personal, describe the reality of his inner life after the risen Christ became known to him.

It is interesting to note in this connection that as Paul grew older and the Second Advent had not yet appeared, his use of the term "in Christ" multiplies. Not that he ever dropped his eschatology of the future, but it came to occupy a place of less importance. In its stead, according to C. H. Dodd (*The Apostolic Preaching and Its Developments, Three Lectures*), he emphasized the riches of grace now present "in Christ." *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing . . .* (Ephesians 1:3).

One of the most poignant of all the passages in Paul relating to his "Christ-mysticism" is the one about prayer in Romans 8:26-27. *Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit . . .* Here is Paul's mysticism at its best, with the Spirit within us helping us to pray to the transcendent God above us (thus the word "interceding") as we ought to pray.

As to the results of the "in Christ" mysticism of Paul, scholars are divided. Some, as for example Deissmann, tend to make it the basis of all of Paul's thought. Others, while making allowance for the importance of his mysticism, insist that much of his real contribution lies within the realm of his objective schema of justification and salvation, as the Ritschlian and Barthian theologians often do. C. H. Dodd attempts to combine the two.

A case in point is the interpretation of Romans 5:8-10: *But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*

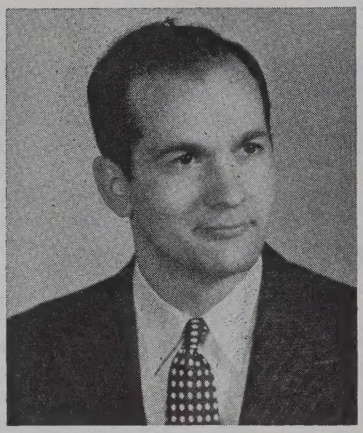
James S. Stewart, following Deissmann, insists that Paul here uses twice over "saved by him" and "saved by his life" in such a way as to give the meaning of "in Christ" to the words. Dodd, on the other hand (in *Epistle to the Romans*), arguing from the "much more" insists that Paul, while emphasizing justification prior to the connective phrase, then describes the religion of the "in Christ" after the "much more" as being the correct interpretation of the final "saved by his life."

One wonders if either position is correct. Used in such close conjunction, it would seem to this writer that Paul was referring simply to his belief in justification ("saved by him") in the first sentence, and then again to reconciliation (which words in fact he uses!) after the connective phrase "much more" as "saved by his life." And so both would refer to the juridical conception Paul clings to in his theologizing.

If this view is accepted, then the results of the "in Christ" faith may be weighed more definitely. For example, faith itself is one result, but it stems not only from the mysticism of Paul, but also from his belief in the objective and atoning life and death of Christ. Deissmann interprets Paul's faith as wholly rooted in personal union with God.

A. Sabatier is probably more true to Paul, however, when he combines the atoning and objective death of Christ with the inner experience of his mystical presence. Thus he writes: "With Him we die to sin, to the law and the flesh; with Him we triumph over death, and we are born again to new life (Romans 6:1-11). Faith carries on and repeats in each individual life the decisive crisis, the revolution that the death of Jesus wrought in history." Paul himself combines the two roots of faith in a significant passage, Galatians 2:20: *. . . the life I now live in the flesh I*

[***Continued on page 47***]



Church Administration

Your Successor Needs

By J. HUGH CUMMINGS

When a minister goes to a new pastorate and finds inadequate records lef by his predecessor, the work of the local church suffers. This article, a re port of a survey of 980 churches, reveals that many pastors keep few, if any records. The author serves Gassaway Methodist Church, Gassaway, West Vo

ALTHOUGH sometimes overlooked and minimized, administrative work is an important function of the modern pastor. If its work is to be effectively administered, the church must have accurate records of its transactions. This is an accepted administrative principle whether it be in the administration of the church, education, or business.

The need for complete records in Methodist churches is further increased by the high percentage of moves. It was found that in twelve annual conferences from 1939 to 1949 (two from each of the jurisdictions, representing 9 per cent of the total number of pastorates), 36.2 per cent of the pastoral charges change pastors each year. It was further revealed that over one-tenth of the ministers during this period remained only one year in a pastorate; that 45 per cent stayed only two years or less; and that two-thirds of the pastorates were changed after three years or less. Thus, an average of only one-third of the ministers in these conferences remained in the same pastorates more than three years.

The evidence shows that the frequency of moves in The Methodist Church is high. But if adequate and accurate records and memoranda are kept and transmitted by a predecessor for his successor, then, there is a bridge between the gap in the change of pastorates.

The experiences of 980 Methodist pastors, however, strongly indicate that, on the whole, records are not being adequately kept and transmitted in the continuing work of local Methodist churches (see table). A majority of these ministers stated that for twenty-three of the thirty-seven memoranda listed in a questionnaire they were left by their predecessor no information whatsoever. For seven more items the highest percentage of the pastors indicated that they were left no record. Thus for thirty of the thirty-seven items listed in a questionnaire sent to them, the highest percentage of these ministers were left no records by their predecessors.

Thirteen of these records were judged by 1,072 Methodist ministers and professors to be essential in the continuing work of the church; two were held to be highly desirable; and the remainder were considered as desirable. None of these records were judged to be unnecessary for a predecessor to leave for his successor.

For only four of the items did a majority of the 980 ministers, from all parts of the United States, receive a complete record from their predecessors, and for three more a plurality of the pastors stated that they received a complete record. Six of these were designated by the 1,072 ministers and professors of church administration and pastoral care as essential for the continuing work of the local church and one was judged desirable.

An average of 58.6 percent of the 980 Methodist ministers indicated that they received no records for the thirty-seven items, while only 21.6 per cent stated that they were left complete records for these records. Partial records were left for an average of 17.9 per cent; and an average of 1.9 per cent of the pastors gave no data for each item. The percentages for each item are shown on the table.

The fact that the 980 pastorates are well distributed proportionately b jurisdictions would indicate that on might judge the experiences of thes pastors to be representative of th church as a whole. An important fa tor, however, should be noted whic would tend to make these finding higher than the average. While th pastorates of The Methodist Churc are predominantly rural, the highe percentage (70.2 per cent) of th pastorates represented in this stud are urban.

This fact is of significance sinc it was found that in all but one o the thirty-seven items listed the urba pastors received a higher percentag of complete records than did th rural. With this in mind it is fe that the findings of this survey a probably high.

This laxity on the part of Met odist pastors in keeping and tran mitting complete church records ma be attributed to four possible re sons. They are: (1) the minister organization and use of his tim (2) the minister's attitude of th continuing work of the church; (3 the minister's concept of the admi istrative task; and (4) jealousy of fellow pastor.

With the many demands upon th minister's time for church work an community life, the problem of th use of his time presents a serio threat to the keeping of adequate an accurate records.

While most of the problem of t lack of time in keeping chur records is due to poor work hab and failure to budget time, with t increased demands upon the minist many pastors do have difficulty finding time to keep adequately th

r Help

ords of the church without addi- al help. Most pastors, however, se churches require so much of ir time, are probably serving rches that can afford to employ a rch secretary either on a full-time part-time basis.

The use of laymen, as provided in the Discipline of The Method- Church (Pars. 146-7), to keep rch records is a means which pas- s may use who are serving rches that cannot afford a paid retary. In any case, however, the tor is responsible for the direc- n of keeping church records.

The tendency on the part of indi- ual pastors to think only in terms their own pastorates rather than continuing work of the churches ich they are serving, has seriously ected good church administration ough the transmitting of incom- te records. Frequently a limited l selfish attitude of the ongoing rk of the church is caused by the t that ministers become involved difficult situations and thus desire move away from the problem. ey forget, however, that even ugh they move, the problem is l there, and that they may be mov- into someone else's problem in a v charge.

The prevalence of this attitude is newhat surprising in The Method- Church since it is a connectional urch. It would seem that under a nectional system there should be a ser relationship between the minis- s and thus a greater concern for work of the church, regardless of nges in pastorates.

The minister's concept of church ministration is another factor that led predecessors to be indifferent leaving adequate and accurate ords for their successors. Such a ncept usually takes the form of a lure on the part of pastors to see significance of the place which od church administration and the of records play in effectively rying on the work of the church. equently ministers will state that

Thirty-seven memoranda needed by local churches:	Memoranda actually left (Percentages based on 980 cases)			
	Complete	Partial	No Record	No Data
List of seriously ill	13.4	18.8	66.2	1.6
Map of city or community	26.0	8.0	64.3	1.7
Schedule of stated meetings—Sunday, weekday, monthly, etc.	27.8	21.7	49.0	1.5
Sample bulletin	49.0	12.7	36.7	1.6
File of bulletins for preceding six months	18.1	7.8	72.7	1.4
List of boards and committees with officers and members	65.5	24.5	7.9	2.1
Officers and teachers of church school	36.2	23.3	39.1	1.4
Master list of all organizations	18.8	22.7	56.3	2.2
Officers of church organizations	35.2	33.1	30.1	1.6
Objectives of church organizations	3.0	7.9	86.3	2.8
Statement of activities of church organizations	3.6	14.1	79.8	2.5
List of canvalescents and shut-ins	12.0	19.0	67.4	1.6
Official membership record	61.7	31.1	6.2	1.0
Membership directory	36.2	34.8	27.2	1.8
Constituency list with addresses	13.5	32.6	52.4	1.5
List of prospective members with addresses	6.9	24.8	66.7	1.6
List of church activities of the predecessor	2.9	11.0	84.0	2.1
List of special activities which the predecessor found unsatisfactory and a statement of causes of failure	.6	3.4	94.4	1.6
List of community activities of predecessor	1.5	4.1	92.7	1.7
Official church papers or indication as to their location	28.0	29.0	41.2	1.8
History of church	13.0	28.3	56.9	1.8
Church correspondence during previous month concerning pending matters	7.1	13.3	77.3	2.3
Current operating budgets	34.9	25.7	37.8	1.6
List of students away at school	8.0	9.1	81.2	1.7
List of needy persons assisted by church	2.9	5.9	89.2	2.0
List of special days observed by church	7.0	10.0	80.0	3.0
List of subscribers of official church paper (e.g., *Christian Advocate*)	36.8	14.8	46.3	2.1
List of potential leaders not in office at the present time	1.1	5.1	92.1	1.7
Record of baptisms	55.4	28.5	14.9	1.2
Record of memberships transferred	53.8	30.8	13.8	1.6
List of inactive members	31.3	33.2	33.4	2.1
Record of marriages	33.5	13.2	51.4	1.9
Record of funerals	12.0	10.0	75.2	2.8
Record of preparatory members	21.0	27.3	49.5	2.2
Statement of all projects pending	4.7	9.9	83.3	2.1
Record of all memorial gifts	6.6	6.3	83.9	3.2
A parish map	10.5	6.8	80.4	2.3

their business is "people and not church records," and thus overlook the fact that records can better help them to serve the people.

This type of attitude not only shows a lack of an awareness of the desirability and need of records, but falsely places church administration and the use of records as ends rather than means. Such an interpretation can seriously affect the minister's effectiveness and limit his opportunity for service.

The failure of many district superintendents to use the correct Quarterly Conference record forms is also a reflection of an inadequate concept of the importance of records in the administration of church work. A better concept in this matter would be an aid in the effective administration of both local and connectional church.

While in most cases jealousy between predecessor and successor usually does not develop until after the two ministers are settled in their new pastorates, it is possible that jealousy and a lack of brotherliness may be a factor causing incomplete records to be left by a predecessor for his successor.

This type of jealousy is usually not against a successor, but more frequently is a jealousy of other ministers within the Methodist system. It takes form in a feeling of bitterness that a fellow pastor has received better appointments. Thus, due to this bitterness and jealousy, the work of the local church must suffer. Not only does this seriously affect the total work of the church, but it also becomes a threat to the effective work of the minister who possesses such an attitude.

While the keeping and using of records is only one phase of the total work of the minister, it is an important part. The evidence from the experiences of 980 Methodist pastors indicates that ministers have been negligent in this matter. It is hoped that calling attention to this neglect and pointing out reasons for it will help in overcoming this problem.

(*A catalog of the official records of The Methodist Church is available on request through The Methodist Publishing House serving your territory. —Ed.*)

The Church in the Mode

Present-day society bristles with technical tools; yet, lacking purpose, it i cracking up. But do we not still believe that men have souls, that men ar supreme as creatures? Here is where the Christian Church comes in, declare the author. He is pastor of Newfield Methodist Church, Bridgeport, Conn

THE SOUL of man is in a paradoxical situation in our world. Never before have there been let loose forces so destructive to the souls of men as those fears and frustrations that are a part of urban life in a war-conscious society. Never before has there been such careful effort to understand, describe, and define the neurotic reactions of man to fear and frustration.

Karl Menninger ends one of his books with an eloquent plea for a society that can more effectively meet the essential soul needs of mankind. A young psychiatrist with whom I talked said, "I must seek a radical change in society or else I become a hypocrite. I cannot spend my life trying to heal men's injured minds without trying faithfully to remove the sources of injury."

The church since its beginning has been concerned with right relations between man and God and between man and man. Each age has indicated its mood by the way it has faced the interpretation of these basic relationships. Our recent history has shown a strange neglect of the concern for man as a soul. The consideration of the God-man relationship has led to a preoccupation with a theology of omnipotence that tends to discredit the place and nature of man himself. On the other hand, those who emphasize the man-man relationship have become so much interested in plans, programs, and structures of society that they have forgotten this fact: the soul of man, alone, gives meaning to plans, programs, and structures.

Much of our keenest and most inspired religious leadership has given indirect evidence of a loss of faith i man himself. Yet as the fears an failures of life stem from the break down of faith in the capacity of man' soul to know God's will, and also t practice it among men, so the churc as the organization of soul-conscious individuals is logically the key instru ment in the struggle to make secur again the soul of man at the core o religious thinking.

One can readily see how the los of faith in man's soul has set the stag for selling that soul cheaply. Whil no one seems to have developed th Faust theme in modern American lit erature, it is a fertile field for literar endeavor, for surely the loss of faith by man in the centrality of his spir itual nature has been an invitatio to some Mephistophelean bargaine to cheat man of his birthright. Th practical materialism of the last fe decades may well be the modern im personalized form of the age-ol myth that sees man recurrently sell ing his priceless nature for things an power.

Strangely enough, modern science which has gone beyond the capabil ities of its traditional methods, doe not fall into an easy materialism Through psychology, parapsycho ogy, sociology, and psychiatry science has taken a strong initiativ in matters involving the human sou Compelling evidence has been pr duced for man's spiritual nature. Bu mere quantitative, descriptive, an objective approaches cannot fulfil th soul needs of mankind, which a always qualitative, dynamic, and cr ative.

For instance, the sociologic knowledge of the incidence of tube

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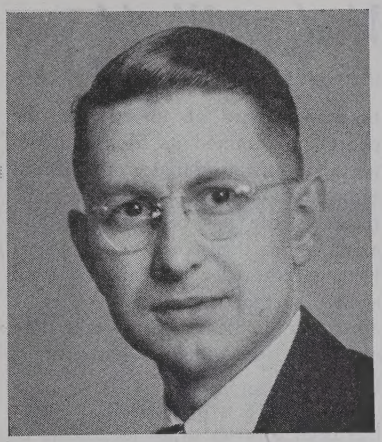
By EDGAR N. JACKSON



...osis among slum dwellers may ...en a door to slum clearance legis... ...ion, but it does not throw much ...ht on the soul-destroying problem ... the tubercular mother faced with ... task of rearing her six children. ...obably the most dramatic experi... ...nt of our age in applied sociology ... the Soviet Union. Its preoccupation ...h the group man and its fear of ... church's concern for the indi... ...ual soul represent the positive and ...gative expressions of its failure to ...ve the problem of the individual, ...t as a mouth to be fed, or as a body ... be clothed, but as a soul to be ...isfied.

Similarly, the psychologist has ...ened up important new areas of ...derstanding, but he has left un... ...ched large areas of human need. ...e crew of a rudderless ship with a ...abled engine in a stormy sea ...uld get scant satisfaction from a ...tailed explanation of the stresses ...t disabled the rudder or the toler... ...ces that were so great as to cripple ... engine. Such information would ... useful in preventing a recurrence ... the situation. But the crew wants ... know what can be done now. ...here is salvation? How can we be ...scued? The efforts to build even a ...ychology of adjustment on the level ... a normalcy that ignores the claims ... the spiritual life may breed new ...d comparable problems, and fail ... meet the crying needs of man's ...ul today.

The initiative and concern science ...s shown for the soul of man has ...ened many doors to fruitful co... ...eration between religion and ...ence. At no point has it de... ...oyed the integrative interest that ...essential to a concern for purpose ...re than process, and spiritual ...lues more than resolving certain ...nflicts. Nothing that has been ac... ...mplished in the medical, psycho... ...gical, and social sciences in the last ...ty years has changed the basic function of the church and religion. But science has given the church and the religious mind many more and useful tools to work with in accomplishing its task in the realm of ultimate meaning and purpose, a field the strictly scientific method cannot easily approach.

While many churchmen have been less than enthusiastic about some of the findings and theories of Sigmund Freud, it would be impossible to deny that his studies have done more than any other one influence to move psychology away from its preoccupation with statistics and measurements. Similarly, as has never been done before, the central truth of Christian teaching that love is the essential nature of the divine creative spirit, has been fortified by an abundance of clinical material showing that the absence of love in life destroys or warps the soul, and the presence of love heals and fulfils the basic demands of the soul. Here again, the findings of medical science supplement but do not change historical religious insights.

The interpreter of religion who may feel inferior or inadequate in the presence of the psychiatric method may well remember that the psychiatrist is first of all a human soul himself. Often the psychiatrist takes refuge in a jargon that has the sound of finality though his working concepts are little more than frames of reference, and he too may be on the defensive before certain concepts and phenomena relating to the soul that are too big for his theories to encompass.

More than we have perhaps realized, the scientific mind has been looking in upon itself with a new concern for the capacity to give meaning to life and the world of objective phenomena. Where scientific minds were once characterized by self-confidence and arrogance, now there is humility and an alertness for some voice that can speak a word of commanding religious faith.

Here is the church's fundamental task today. Mankind has developed many tools for controlling the natural world. Mankind has developed methods for gaining insight into the growth and conditioning of human personality. Unless, however, there is a purpose for living—a purpose adequate to compel integration of modern insight and technique on a higher level—nothing but catastrophe remains. Never before has the church had so clear-cut a task. Never before has there been so challenging an opportunity.

The scientific interest in the soul revealed by religious thinkers, and the religious interest in the soul expressed by scientific thinkers, can and must be integrated in terms of an adequate purpose for personal and social existence.

In the process of trying to measure the soul and its manifestations, the scientist has learned much, but he has come to the place where his methods of measurement fail him. The man of religion, on the other hand, finds that the scientist in his painstaking study of man's nature and behavior has uncovered information, insights, and understanding that condition at some points and verify at others the religious judgments. In sharing on the level where sharing is possible, each has moved a step further toward the understanding of those mysteries that religion has always been aware of, and often seemed jealous to protect.

So the position of the church and the religious interpreter is strengthened in proportion to the ability to integrate and use the findings of the scientist of the soul. And the scientist is encouraged to press further into those areas where his methods can lead him, sustained by a faith that all knowledge can be useful, and that his work can well become a part

of a broader foundation upon which man's common quest for life's meaning can be built.

As one surveys the contributions that science has made to the knowledge of the soul, there grows the strong conviction that nothing has happened to weaken the strategic position that the church should hold in modern society. In fact, if the church acts wisely and well, its position may be strengthened so that it will again be able to assume a leadership that it once held.

Its initiative was lost not through anything that science did, but through its own loss of faith in its distinctive mission. If it can see now that science is of necessity limited to a partial approach to life's problems, but that in the area of its supremacy it may forge the tools religion can use to interpret the totality of life more effectively, it will gain a new self-confidence and a new ascendancy in the thought life of our generation.

Certain fundamental positions that the religious mind holds guarantee its stability amid shifting emphases in secular thinking. The church, because of its nature, is committed to unalterable individualism. Its primary concern is with the soul of man as a creature. That soul, because of its capacity for communion through prayer, its sensitivity to divine guidance, and its innate craving for spiritual fulfilment, is perforce singular.

Any social program is scrutinized by what it does to the individual. Any scientific method is adequate only insofar as it is able to see the life of the individual. The structure of society can never be divorced from the needs and concerns of the self-conscious individual. Whatever the tides of social thinking may be, the religious mind keeps the individual soul at the center of the universe. In so doing the church has the strength of a great and useful conservative force.

It is equally true, however, that the church cannot be true to its concept of the soul of man without a social concern. In its early history it shared a common social life. Through a thousand years of uncertainty the church maintained its life by a monastic organization that was a form of religious communism. Wherever the religious life has been fervent and alive, it has thrust our experimental ventures toward a radically changed society so that it might more nearly approach the ideal of God's Kingdom on earth, for which it had always prayed.

The history of Protestant America has been a series of social efforts to provide the framework for more satisfactory individual living, from the theocratic community of the Puritans down to the Eighteenth Amendment to the national Constitution. In a society that has been increasingly conscious of things, the church has sought to invest things with a spiritual meaning, and to make man the measure of things rather than things the yardstick by which man is measured.

But the dynamics of our society have been such that the control of things has been expanding more rapidly than the philosophy of the spiritual nature of man. In the process man seems to have created the Frankenstein monster that will turn and destroy him. In the face of the needs for radical change in the evaluation of man's place as a soul in the structure of society, it is imperative that the church emphasize that traditional concern for society. For while man has a soul, he can nevertheless live within a social framework that can corrupt his soul's life more rapidly than the spiritual forces of the church can build it, unless that church is as much concerned in the social structure of the community as it is in the spiritual growth of the individual.

At this point, tbe basic concern of the church is strengthened strategically by the scientific development of social measurements. The church, when alert to its mission, stands in a position to give direction to discovery and to delineate goals toward which mankind shall work.

The church, then, has the function of championing a conservative attitude toward the soul of man, and a radical attitude toward those soul-damaging forces that may be at work in society. The church is the custodian of a tradition that emerged with the Hebrew prophets and was developed through the enlightenment of the New Testament. Man is made in the image of God. His soul is able to communicate with God through the activity of its peculiar and undefinable spiritual powers. Because of his self-conscious nature the human being holds supremacy among all created things. Because of this supremacy, all social instruments must be criticized in terms of their treatment of, and effect upon, the human soul. This is the church's conservative core of reality: nothing in society has a right to endure that endangers or destroys man's soul.

The traditional practice of the church of combining theory and practice is both an asset and a liability. The church is not only a body of ideas. It is a living organism, the body of Christ. It is a society within a society, seeking to change the nature of man's relation to man, and to change the soul's attitude toward its Creator. Science is a body of ideas but not an organism in any comparable sense. So the church by its interest can direct the findings of science toward a more adequate understanding of man's soul nature. Further, by its organization, the church can through its initiative galvanize into a new sense of self-confidence those souls who, through a partial and inadequate interpretation of scientific findings, have been facing the future with fear, strangely obsessed by the idea that they had no right to claim a soul.

The forces of fear have been dangerously efficient largely because the forces of faith have been abandoned. But those fears have been false fears. Man still reigns supreme over all created things. Without such a faith in his own nature, mankind can neither control the power he generates nor understand the nature of his own soul. The struggle to save that soul is our age's greatest task. Science as never before is consciously or unconsciously an ally in the task. It awaits a new birth of faith within that age-old custodian of faith: the Christian Church.

Take Your Assistant Seriously

By KENNETH S. JONES

While the assistant pastor may be young man, he is definitely mis- st as an office boy, says the author. th four years' experience in this j behind him, he indicates that e usefulness of the assistant large- depends upon the senior pastor's dom in delegating to him the ht kind of duties.

MANY ministers are blessed with assistance of a seminary student neophyte pastor—but apparently ne do not realize it. The fact is t oftentimes assistant pastors are wisely used. Misuse of young men ger to serve the Lord has at least o serious consequences. A lack of ristian concern on the part of the nister for the spiritual maturation his junior may raise doubts in the ter's mind as to the degree of dedi- ion to God that motivates his su- rior. At the same time, the dis- very of a dilute sense of commit- nt in strategic pulpits may lower e neophyte's opinion of the pro- sion to which he feels called by d.

The second serious consequence is t by the congregation. When an sistant minister is relegated to in- nificant tasks and routine admin- rative functions, the worshiping mmunity is thereby deprived of atever spiritual grace may abound one recently called to the service of e Lord. Furthermore, a congrega- n is quick to notice the position signed to their assistant minister, d it will surely reappraise the incipal minister according to his atment of his disciple.

There are several things that ght to be remembered by those who w have young assistants and by se who are in search of a young mothy.

We learn to do by doing. Is there y field in which this is more true an in the pastoral ministry? We arn to pray in public by offering blic prayers. We learn to read ripture by reading the lessons at morning worship. We acquire a dignified pulpit demeanor by being in the pulpit or at least occupying a chancel seat. We learn to be cordial in our pastoral relations by being allowed to be cordial in greeting the congregation after the service. Pastoral calling is an art that can be mastered only by ringing doorbells and being admitted to parish homes as an ambassador of Jesus Christ. Unless his purpose is to preserve for himself an air of singular ecclesiastical authority, the minister will assign all of these duties to his assistant from time to time throughout the church year.

An assistant multiplies the influence of any church. While two heads have always been considered better than one, in the ministry four feet are also better than two. As few as five pastoral calls a week made by a part-time assistant add five to the number of homes reached by the church. An assistant usually makes possible one more youth group, or one, if there has been none at all. He can help to formalize worship in the church school. The presence of two ministers participating in the services of worship usually heightens the spiritual experience in public worship (e.g., the Roman and Episcopal practice of altar boys and several clergy). Americans are so imbued with the doctrine of bigger and better things, that they will be more loyal to a church that has, not one, but two ministers.

An assistant should be the minister's legacy to the church-at-large. Like a faithful son, the young assistant may someday rise up and call blessed the one who first tutored him in the ways of the Lord. Some ministers regard their assistants as contenders for their thrones, and therefore stifle every effort of the assistants to play an increasingly active role in the life of the church. This reveals tragic shortsightedness. Assistants recruited from seminaries and even from undergraduate schools are not rising up to steal either the hearts or the pulpits of the congregations they serve.

A full generation usually separates the senior minister from his assistant. There will always be more than enough pulpits in every age to be filled by men who are consecrated to the cause of Christ. The minister has in his hands a fledgling who may become a Beecher or a Fosdick when he is given evidence that the ministry can use every talent that God has given him. When personal insecurity on the part of the senior minister suggests that he clip those untried wings, he commits mayhem of the worst sort in the eyes of God and of his parishioners.

Remember to distribute the laurel wreathes. Oftentimes young assistant ministers are actively engaged in duties which, while contributing to the total enrichment of the church's ministry, are not so apparent as to receive the commendation that is their due. Although none in the ministry should be seeking earthly rewards, it can be most discouraging for a young man who works hard at labor-of-love wages to discover that the glory goes not to God but to an ambitious pastor. A successful and popular minister can well afford to publicly acknowledge the efforts of his assistant, since all credit for his effectiveness will be attributed by the congregation to the senior minister's expert tutelage.

An assistant minister differs from a stenographer. If more stenographic or clerical help is needed, hire that kind of employee instead of an assistant minister. The skills, interests, and aptitudes of an assistant pastor are far too valuable to the congregation to be buried in mimeograph paper and mailing lists. The increase in the pastoral service to the congregation generally, or through specialized activities, should be the principal motive behind the employment of an assistant minister. If it is personal service that the pastor requires, let him hire a servant rather than a co-laborer in the Kingdom of God.

homiletics

He Took the Rap

A Sermon by ERLE HOWELL

Those who think it strange that God should suffer for man forget that His nature is described best by the word *love*. Vicarious suffering is, on close observation, written into the very heart of the universe, says the associate pastor of First Methodist Church, Seattle, Wash.

CONVERSING with a young man, I explained the vows that one must take to become a member of the church. The first question is, "Do you accept Jesus Christ as Lord and Saviour and pledge your allegiance to his kingdom?" The second and third have to do with the teachings of the New Testament and loyalty to the church. The young man replied, "I can go for the second and third, but not the first."

I wanted to know why.

The youth looked at me with wide-open, sincere eyes as he asked, "Why should God take the rap for me?"

Without espousing a particular theory of atonement, it may be demonstrated from common experience that life is like that. The necessity for someone to do for us what we cannot do for ourselves is fundamental in human relations.

In my infancy my parents accepted full responsibility for having brought me into the world. During my early years they provided every essential thing. I did not understand why, but do you suppose I rejected Mother's gifts just because I could not comprehend the need for her to offer them?

My father, as a farmer, labored long hours in the fields, although suffering constantly from a chronic affliction. I did not reject the food, the comfort, and the fellowship he offered simply because I did not know why he should provide them. Instead, I welcomed these things.

One day when my older sister and brother and I came home from school, Mother met us at the gate, weeping. She explained that while plowing the field that day Father's affliction had suddenly become acute. In wide-eyed silence, we followed her to the door, but Dad did not recognize us. That evening we went about on tiptoe wondering what would happen if he should be taken away from us. Thus we were brought to the realization that we could not live unless he were spared to supply our needs a little longer.

The relationship between parents and children is but one example. In every area of human experience there is the need for the strong to bear the burdens of the weak.

The life of the pioneers is a case in point. While traveling a lonely road in the center of the Columbia Basin irrigation project, I came to a ruined house. The roof was sagging, the walls bulging, and the windows gone. By the side of the road was a small cemetery enclosed in what had been a whitewashed picket fence. Each of the half-dozen graves had at its head a fallen wooden marker. I realized that, sixty years ago, intrepid pioneers, passing through the region, had been attracted by the fertility of the soil. Without reckoning with the devastating effect of lack of rain, they settled here, built a home, and attempted to wrest a living from the arid land. The following years were exceedingly dry, and these harbingers of better days died without realizing their dream.

A few miles back I had seen under construction the giant Potholes Dam which when complete would impoun millions of acre-feet of water. Th life-giving fluid under the control man would soon flow out over the e tire region, making the fertile so blossom as a rose. In a few yea hundreds of families would settle this area and, making use of chea power and an abundance of wate would enjoy a prosperity heretofo undreamed for farmer folk. Tho who flourish here in the years to co will owe their prosperity in part those men who blazed the trail f them.

One remembers David and Cathe ine Blaine, who arrived at Seattle 1843 when there were only thir houses on the present town sit They built their home and erect the church, enduring hardships b yond description in order that th might establish Seattle's first congr gation and lay the foundation f the spiritual community now ava able to a great metropolis.

In 1943 two fine young people my church placed a Manila envelo in my hand and announced the intention to be wed. It was a joyo occasion, but shortly thereafter, the uniform of the United Stat Army, the young husband was se to Europe. A few months later was in the battle of the "Belgi Bulge." Afterwards, when his fam received a telegram announcing th he would not come back, they kn that Maurice had given his life f love of them. Why, therefore, shou it be thought incredible that G should suffer for us?

The role of Creator carries responsibility. The Old Testament tells of creation and how God held himself accountable for the outcome. In Genesis we see the first man and woman in a garden. Eden contained everything essential for the life of Adam and Eve. Why did not the Creator place them upon a barren rock without provision for the essentials of life? Such an act would have made creation a mockery. But the Father does not treat his children thus. He allowed himself no choice but to assume responsibility for man. A little later, having been fully warned of the consequences, Adam and Eve disobeyed the divine command. Did this relieve the Father of liability for his creatures? No. After years had passed one of the sons of man slew his brother. Did this end Jehovah's responsibility? Not at all. It made it more acute. God was the creator of a murderer.

Much has been said of the responsibility that rests upon America for the development of the atomic bomb. Indeed, it would be difficult to overestimate the moral obligation of this nation, not only for the manufacture of such a missile, but also for the way in which it is to be used. But there is a greater duty than that. It is that which rests upon the heart of God for his role in the creation of man. This was a venture more hazardous than the making of a bomb. Man can become more destructive than any instrument of death created by his hands.

With full knowledge of the implications, Jehovah gave man a will. Thus man may choose and act, within limits, independently of the Creator. He can destroy his own soul. It is unthinkable that a moral God would fail to accept responsibility for so perilous an undertaking as that of the creation of man. As man's evil ways became more complicated, the need for the Father to act became more imminent. Love demanded that the Creator should take steps to reconcile his children to himself.

Since man possessed will, his redemption required a procedure which would win his affections, causing him voluntarily to return to the Father. The New Testament presents the story of redemption in a series of dramatic episodes which gain emotional power until, upon the Cross, the human will is conquered.

The first scene is that of a mysterious child in Bethlehem's manger. Above it we hear voices of heavenly hosts announce that this is God launching upon the task of reconciling man to himself. Twelve years pass and the child, at the threshold of manhood, stands in the temple discussing religion with the theologians. Replying to all their questions, he asks others which the doctors cannot answer. When his parents chide him for the long delay, he asks, in unfeigned simplicity, *Did you not know I must be in my Father's house?* (R.S.V.)

We catch glimpses of a young workman in a carpenter shop at Nazareth. As we read between the lines we gain the impression that when men came to transact business with him they went away in wonder saying within themselves, "We have dealt with no ordinary man!"

He puts away his tools and goes out for a walk on the shores of his favorite lake. At the sight of him, fishermen lay aside their nets and come to learn at his feet. For hours he unfolds the mysteries of the Kingdom. When he has finished they stand astonished, saying, "We never heard it on this wise! This man speaks with authority."

Such power must inevitably incur the displeasure of those who live for themselves. Here and there, gathered in little knots, are scribes, Pharisees, and Sadducees in excited conversation. When he passes they scoff, "The friend of publicans and sinners." Later, as an uncrowned king, he triumphantly enters Jerusalem, humbly seated upon the foal of an ass. A few days later, with lash in hand and glint of indignation in his eye, he drives the money-changers from the temple and we hear his voice, *It is written, My house is the house of prayer: but ye have made it a den of thieves.*

On Thursday night he is host at a Passover feast. As he breaks the bread and pours the wine, something from within gives new meaning to the food so that, passing it to his friends, he is able to say, *This is my body which is broken for you . . .* Since that time his followers have observed the feast, not as the Passover, but as the Lord's Supper, the Holy Communion.

Later that same night we see him as an obedient Son wrestling with self-will in the garden of Gethsemane. Before morning he stands, a prisoner falsely accused, before Pilate's court. By early afternoon of that day, taking our place on Golgotha, we stand in brokenhearted amazement, witnessing His death upon the central cross of a wind-swept hill. Then, out of the shadows and the silence, two men appear, evidently from among the nation's rulers, to remove the broken body to a borrowed tomb. The scoffers and the doubters announce, "It is all over. We might as well go home and resume our business." But these have not reckoned with the power of the loving God.

In the early morning of the third day we see Him as the risen Lord speaking words of comfort to the brokenhearted Mary in a Hebrew garden. That same evening the victorious Savior, behind locked doors, offers assurance of eternal life to His perplexed disciples. Forty days later, as the triumphant Redeemer, in the presence of 500, he departs from this earth to report the fulfilment of His mission at the throne of God. After ten days more he becomes the author of Pentecost. For more than nineteen hundred years, we observe Him as the source of redeeming power in the lives of an increasing number of transformed men.

As we witness the unfolding of the drama of the ages we are constrained to say, "Surely this is the Son of God, dying for our sins."

I do not know why He had to do it, but I have observed that life is like that. Parents suffer for their children. Creation carries with it responsibility. Love commands the strong to lift the burdens of the weak. I do not understand, but I accept it, knowing that this is the way of life and that the alternative is death. Then listening to the words of Jesus spoken to Nicodemus, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* I realize that because He died I may be reconciled to the Father.

theology

God's Initiative in Vocation

By HENRY E. KOLBE

The initiative of God in calling his servants and revealing his message is the theme of the second article of this series on "God and the Gospel." The author is assistant professor of Philosophy, DePauw University in Indiana.

THE FIRST article in this series presented the biblical doctrine of the divine initiative in creation. The present theme is that of the divine initiative in vocation.

In biblical faith, the prophet does not initiate the movement which leads him into the service of God, but he responds to the call of God. Further, the content of the message he declares is not created by him but given to him. The prophet is not its originator but its transmitter. The authority of the prophet and of the message is derived from God.

The Calling of the Prophet. The conception of the divine calling of the prophet is found throughout the Old Testament. The call comes in different forms to different men, but in all there is the same quality of insistence and inevitability calling forth response. The most striking example is the account of the call of Isaiah (Isaiah 6). This is one of the outstanding passages in the Bible—one whose significance, once we come upon it, never departs from us.

The chronological order of events is highly significant, indicating basic principles of biblical faith: The death of King Uzziah created a spiritual tumult in the mind of the young Isaiah. When, in bewilderment, he went to the Temple, he saw a vision of *the Lord sitting upon a throne, high and lifted up,* with the seraphim singing of his holiness and universal power and glory. As he sees the vision and hears the songs, he becomes aware of the "uncleanness" of himself and his people. His sense of uncleanness is removed when one of the seraphim touches his lips with a coal from the altar. Only then does he hear the call, *Whom shall I send?* and give his thrilling response, *Here am I; send me.* Then he is given the word which he is to preach—a message of judgment on a people who had wandered from the way of God's righteousness.

Let us note some of the principles of biblical faith to which this account bears witness.

God's Transcendence over Historical Finitude. First, it testifies to the faith that God transcends the vicissitudes of history. The king of Judah may die in leprous isolation, but the King of Kings still lives and reigns, *high and lifted up.* The purposes of God are not contingent upon what happens in any given moment of history to any particular man or nation. The ends of the ages are in his hands, and his purposes will in the end be realized. This understanding, however, does not come through rational analysis or interpretation of actual historical events but through faith. It is revelation rather than reason: the prophet does not so much *think* it as *see* and *hear* it.

God's Holiness and Man's Sin. Second, this account bears witness to the fact that the vision of God brings conviction of sin. When man does not have the sense of sin before God, it is not because he is without sin but because he has lost the awareness of being before God. The worst sinners do not recognize themselves as such. Only he can consider himself sinless who does not see himself in God's presence. Where there is not the vision of God, men perish in their sins, not knowing themselves to be sinners.

Purification and Grace. Another facet of biblical faith revealed here is that the cleansing power comes from God. The removing of the prophet's uncleanness comes as a result of divine activity, not by what he does but by what is done for him and to him. In traditional Christian terminology, which sounds strange in modern ears, the purification is of grace. The crucial first step is of God and not of ourselves; the initiative is his and not ours.*

God's Call and Man's Response. It is significant that Isaiah's volunteering for the work of a prophet does not come from himself "out of the blue," as it were. His sense of being unclean and undone would have made his institution of such an office too presumptuous to be considered. His action is a response. The prophet is called. He does not seek the office; he accepts it under the impulsion of the preceding action of God.

This sense of response to call is prominent also in the New Testament. Paul repeatedly speaks of himself as called of God. It is by grace alone that he is what he is, an apostle of Jesus Christ. In the Gospels the disciples do not volunteer; their alliance with Jesus is in response to his invitation or call.

A negative instance may also be cited. The rich young man who offered himself for discipleship turned away when he discovered the terms which Jesus demanded. We must beware of reading meanings into rather than out of biblical narratives, but may we not see something of symbolic significance in this account? Unless there is the conviction that

* This theme of purification or salvation grace will be treated more fully in an ensuing article.

r call is of God and is not simply e expression of our own wills or sires, we shall lack the wholeness d inevitability of commitment ich is the possession of those in om and to whom God speaks.

The Call of God and the Obligan of the Prophet. The terms under ich the prophet serves are not of s own setting but are of God. He o would bargain with God for arantees, thereby placing God un- r obligation, is not a worthy mesnger. The relationship between God d the prophet is not contractual. *ave* the dead to bury their own ad; *you must go and spread the ws of the kingdom of God* (Goodeed trans.) is a hard saying over ich many have stumbled, but does not indicate that the call of God nstitutes an obligation so absolute t it is to be obeyed no matter what e cost? In a quite literal sense, the ophet does not regard himself as a unteer but as a conscript. He is afted. The call comes with such mpulsive force that he cannot but e up and say, *Here am I; send me.* is a prophet not by his own will t by the will of God. Like the cenrion, he is a man under authority—authority which he cannot but ey. *When the Lord God speaks, o will not prophesy?* (Goodspeed ns.)

This does not imply, however, a nial or overriding of man's freem. The call is compulsive but not mpulsory. One can say no, but resal is the death of the soul. Paraxically, therefore, the compulsiveess of the call and the practical intability of the response, far from mulling freedom, actually constitute e fruition of freedom. For it is thus t one enters into *the glorious libty of the children of God.*

The Ministry: Profession or Vocan? This is to say that the ministry not a profession but a vocation, in e literal sense of these words. A ofession is something we profess; vocation is that to which we are lled. When we regard our lifework profession, there is always the ea that we can neither go in or stay t, as we decide. There is, however, sense of inevitability about the minry. To him to whom the call comes brings a sense of burden.

There is wisdom in the counsel given by a discerning old minister to a pre-theological student: "No man should enter the Christian ministry who can possibly stay out." One must be able to say, "This is not my doing but God's. I preach not myself but Christ. Woe is me if I preach not the gospel." But the first step leading to such a sense of inevitability, the opening of the way and the institution of the call, must be of God. It is the divine initiative in vocation.

The "Given-ness" of the Word of God. Finally, the message is given to the prophet. It is not one that people will accept, because their ways are not God's ways nor are their thoughts his thoughts. But the prophet is to proclaim this message rather than another, not because he wants to but because it is the Word of God.

The word that God gives is not the word which one would proclaim on his own authority, or which would be proclaimed by one who sought the approval of men. It is rejected by those upon whom it falls in judgment. It fails, as the world judges, because it insists on setting forth the terms of God and not those of men. The word of God contradicts the word of man. In biblical faith, man does not bend God to his purposes, but he is himself bent to God's purposes. The prophet must speak the word which comes to him from God.

A warning, however, may here be in order. Although the proclamation of the word of God necessarily involves bringing condemnation upon sin, it does not follow that every message of condemnation is the word of God. The converse argument is invalid. The same caution must be exercised by him who speaks of forgiveness and mercy. He may not reflect upon the will of God but upon the sentimentality of an age which refuses to confront the facts of a God who is not only merciful but also just. The true prophet balances mercy and judgment in proclaiming the word of God, while he rejects both condemnation untempered by promise of redemption and sentimental forgiveness unaccompanied by demands for repentance and righteousness.

The Foolishness of the Gospel. The Old Testament conception of the word of judgment which men will neither hear nor heed has its New Testament parallel in Paul's references to the gospel as a stumbling block or foolishness and the cross as an offense or scandal. The gospel is folly—it does not make sense—to those who insist that it fit into the pattern of their thinking, whether it be the intellectualism of the philosopher or the desire for miraculous and dramatic supernatural revelation. But in biblical faith these "foolish" things are seen to be revelations of the truth of God.

In such a light we can see something of the significance of Tertullian's statement, "I believe because it is absurd" (*Credo quia absurdum*). This is often quoted with evident contempt by those who would reduce Christian faith to rational philosophy with a moral tinge, but it expresses a profound truth. The gospel is not worked out into neat patterns that fit the pigeonholes of men's logic. Its message is so absurd, judged by human rational standards, that it would never have been conceived in the form in which it actually appears. Its very "impossibility" therefore attests to its validity. "The Gospel," C. H. Dodd has aptly said (*The Epistle of Paul to the Romans*, p. 169), "is not somebody's happy idea but the Word of God."

To reject this or some similar conception and to insist that the Gospel must correspond to what we think it ought to be logically, or what we should like for it to be, may be designated the "great heresy" of moralistic intellectualism in religion. It reflects the pride that medieval theologians called the primary sin.

The Preacher: His Vocation and Gospel. Here questions may arise. What is the significance of all this for the working minister in our time? Granting that this may be true, is it relevant for his work in church and community? The answer is that this is ultimately one of the most significant principles—not only theoretically but practically—by which the Christian minister must be guided in his work.

He who knows himself to be a sinner, and who knows that the gospel which he proclaims is not his own but is *given to him from beyond him-*

[***Continued on page 47***]

Clinical Material

This counselor, a minister's wife, encourages the woman in the interview reported here to vent her worries. The counselee's guilt feelings stem primarily from an unhappy sex experience in early life and an unsuccessful first marriage. Editorial comments are in italics.

Guilt Feelings

I HAD talked with Mrs. F. previously over the phone, and I knew she was not happy. She lacked mental peace.

Five minutes after I picked her up to go to a circle meeting she told me about a disagreement she had had with her husband about life after death. She thought there must be a resurrection of our present body because of Jesus' "mansions" story. I explained the "dwelling places" interpretation and stated my own belief about a spiritual body. She then started discussing a book she had recently read, Lillian Smith's *Killers of the Dream* (Norton & Co., 1949). She was grateful for my husband's call because he had helped her understand the conflict between her prejudice against Negroes (she was reared in the South) and her Christian ideals. We were interrupted by the arrival of another circle member.

I related the conversation later to my husband. He pointed out that undue concern about the final judgment generally meant guilt feelings. I remembered that she mentioned "sins" frequently. He said he knew her guilt feelings had something to do with sex. So I felt justified in telling of my earlier phone conversation with Mrs. F. during which she told me, a complete stranger, something she claimed she had never told anyone but her husband before: that she had once been molested by a man when she was quite young.

Seeking additional opportunity to talk with her, I suggested that we see a movie together. Walking home from the movie this conversation took place:

Mrs. F. said, "You know, after the Civil War white women were put on a pedestal and were pretty frustrated sexually. Yet white men slipped down to nigger town and got their satisfaction that way—giving Negro women babies."

I grunted, "Uh huh."

"Even today, in some places, a white man can attack a Negro woman, and it isn't considered rape."

"You mean legally?"

"But if a Negro man attacks a white woman, he can hang for it." [Pause]

"Do you feel that you saved a life that way?"

"What do you mean?"

"You told me over the phone you were attacked but didn't tell anyone. Was that to save a life?"

"Yes, I guess so. I wasn't raped though. [Pause] But he played with me."

"How old were you?"

"Seven."

"Was he a grown man?"

"Yes, around thirty-five."

"It bothers you a lot, doesn't it? I mean you think about it a lot." (*The parishioner rejects this direct question. It is probably too disturbing for her to admit she thinks about it. The counselor is correct, I would guess, but the approach is entirely too direct.*)

"No. I never think about it."

"It was good though that you could tell your husband about it."

"We must be mixed up. I never told my husband."

"Oh, I'm sorry. I guess I understood over the phone that I was the only person besides your husband whom you had told."

"Maybe I told him and don't remember. I don't know. [Pause] It used to bother me, though. For years I was humiliated and ashamed that I, a white girl, had been touched by a Negro."

"Uh huh. [Pause] This is rather a personal question, but—"

"He told me to keep quiet about it, and he'd give me some money for candy. He gave me a quarter. It wasn't until I was older that I realized what he had been doing."

"When you knew more about sex and stuff?"

"Uh huh. And then I was scared to tell. [Pause] What was your personal question?"

"I was just wondering if—well, I never talked with anyone about such an experience before—I was wondering if—did you find that it warped your sex life? I mean I came from a pretty prudish background, and if my husband hadn't done a wonderful job of re-educating me, our marriage would have gotten off to a pretty sad start. Did this experience spoil things for you?"

"It surely did! This is my second marriage, you know."

"Uh huh." I hadn't known. (*The counselor carries this off without showing surprise.*)

"My first one was spoiled because I didn't know anything about sex. I was told it was dirty and wicked and a woman was to let her husband have pleasure just to keep her man. Joe has done a wonderful job of re-educating me." (*We would like to know who told her this. If it was her mother, then her overcoming her attitude is even more significant.*)

"What is your husband's first name?" (*I fail to see the reason for this question.*)

Mrs. F. went on to describe his re-educating her and his understanding nature, etc. We reached her apartment and sat on the outside step so as not to disturb her sleeping mother-in-law.

She said, "My first husband didn't try to help me. I was just sixteen when I got married. He was twenty-three. You'd think he would have helped me."

"Maybe he didn't know any better. Maybe he came out of the same background as you did." (*This is a*

ort to reassure. It is out of place re.)

"Well, he committed adultery—ke the seventh or eighth or what-r commandment it is. When I dn't know anything about sex, he rted running around with other men."

"Uh huh."

"I was remarried in a church, ugh. I feel better about that. The nister didn't want to marry us at st, but he did."

"My husband doesn't refuse to rry anyone that's divorced. It's r and done with, and if they want marry again they will, so he tries help make the second marriage k." (*This is out of place here. It o is an effort to reassure Mrs. F.*)

"But I feel I'm just as guilty in the s of God as he was. He was mor-y clean otherwise. I mean he didn't nk or smoke or curse. He just d that weakness." (*This should ve been followed with: What do u mean by saying that you also "guilty"?*)

"If the Kinsey Report—do you ow what I have reference to?"

"Yes."

"If the Kinsey Report is even 50 cent accurate, we have a tre-ndous job to do in sex education. meone's got to do it, and it might well be the church, because it isn't ng done . . . [Here followed an stration of how people aren't are that ministers are trained to ndle such problems, and a reassur-e that there were other second rriages in our church, and a final g for her and her husband to rship together.] As you know, milies that pray together stay to-her.'" I was ready to leave. (*This ries away from a discussion that is omplete.*)

Mrs. F. said, "Wait, tell me some-ng first."

"If I can."

"What should be a Christian's at-ude toward things?"

"What do you mean 'things'?"

"Well, everything."

"That takes in a lot of territory."

"Well movies, for instance. I was ught up to think they were wrong. e got a complex." She then went to explain that her father had serted her mother. Her mother had died young. She was brought up by foster parents. They were alcoholics and pretty sordid people. She went to a small strict church. There they were good people." (*This tells us a good deal more about Mrs. F.*)

Mrs. F. said, "I wanted to be like them."

"People were either all black or all white?"

"That's right. I wanted to cross all the way over the line and be real good," she said, gesturing.

"Uh huh."

"That's the way I am. I want to help people out in every way I can. Even with a smile. I'll smile at a prostitute going down the street if it will help brighten her day. Some people wouldn't, you know."

"Uh huh."

Mrs. F. then started talking about her mother-in-law and how she criticizes everyone and everything. "When we argue I quote Scripture to her. [She gave illustration.] I read my Bible every day. I don't understand all of it, but the familiar parts I read over and over, and I really do love them."

"Uh huh."

"My mother-in-law thinks movies are wrong, but she goes once in awhile; and she will read a movie magazine as eagerly as anyone else. I told her tonight I was going to a movie. I told her I was going with a member of the ——— Circle. I didn't tell a lie, but I didn't tell her I was going with the minister's wife because she would have criticized you."

I explained why my husband had not gone with us this evening; that it was not because he thought it wrong.

"I sometimes wonder when he preaches in church about worldly sin which separates one from Jesus if he's thinking about the movies I've gone to."

"No."

"That's what bothers me. It's the little sins. I don't know what's right or wrong on little things. The big things like 'love your neighbor and do good to others'—those I know, but it's the little things that bother me. I wish they didn't. My life could be much happier if they didn't."

"That bothered some of Jesus' friends too. They were too concerned about the little laws and not enough about the big ones. Remember when he took the kernels of grain in his hands on Sunday? He stressed that the big laws were important." (*Here again reassurance carries away from the subject.*)

"Uh huh."

"I've really got to go. My feet are freezing."

"Look, are you ever free in the afternoon?"

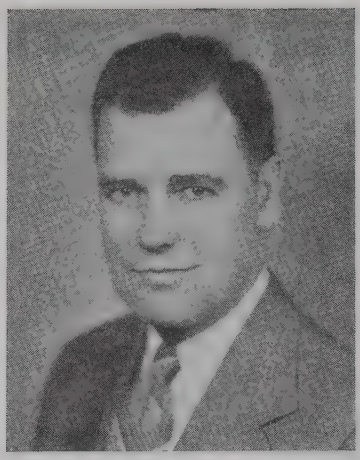
"Yes. The middle of the week is a good time for me."

"Me too. I'll drop by sometime and we'll talk some more. Maybe we can get some of these funny ideas out of my head."

Counselor's Summary: I think this was helpful in that Mrs. F. was encouraged to put into words and sort of "confess" some things that were bothering her. She needs to lose her life so that she may find it. Doing some church work might help, but so far we have been unable to think of any suitable responsibility, since she has proved unreliable and does not finish things she starts. While writing this up, I became very aware that I had intruded my own personality a great deal.

Editor's Summary: This is an interesting conversation that is filled with significant, and what we call *dynamic*, material. Mrs. F. is filled with conflicts. She obviously needs a great deal of counseling help. Whether the minister can give it or whether Mrs. F. should be referred to a psychiatrist, I do not know. Certainly, her problems are serious enough to warrant her being sent to a psychiatrist; however, she may be reluctant to accept such a suggestion and may have to have several conversations with the minister or minister's wife before she will consent to go to someone else. She may not need to go to a psychiatrist. We often see people with problems who need to be referred, who, with a few conversations with an understanding person, gain a great deal of help.

This conversation was decidedly helpful as Mrs. F. succeeded in talking about hidden problems that she had buried away in the past.



More Pastoral Help

By RUSSELL L. DICKS

Effective work with individuals demands so much time that even the trained pastor, alone, can serve only a few of his parishioners. This difficulty can be surmounted by "the systematic use of laymen as assistants," says the associate professor of Pastoral Care, Duke University Divinity School, Durham, N. C.

A REAL problem for the church is stated in the persistent and nagging question: *Where will the busy minister find time and energy to carry on pastoral work as it should be done?*

Most of us who have been busy in observing and describing the task of pastoral calling and counseling have largely ignored this question. One instructor who previously had specialized in counseling, when asked how the average minister could do pastoral work as he described it, dismissed the question with, "I wouldn't work in that kind of job." This, of course, is inexcusable irresponsibility.

In my early days at the Massachusetts General Hospital, I was told by Richard Cabot, "I don't care if you see only two or three people a day. Know what you are doing and try to find out why you succeed or fail." He was always more interested in the failures than the successes, as I still am, for the study of one's failures is more fruitful than the study of one's successes.

In pastoral work it is often difficult to distinguish between the two, but it can be done. My early concentration upon a few people led later to serious differences of opinion with a hospital administrator who believed that I spent too much time with too few patients. Many of my students have faced the same criticism because they followed my instruction and practices too closely. Yet the choice was and still is quite clear: see a few people and make a difference, or see a lot of people infrequently and make little or no difference. This leads us to our central problem again: How can the average minister, confronted by so many people needing pastoral help, do the kind of work that will make a difference?

Every area of pastoral work that has been carefully studied and described indicates that we must give time, time, and more time if we are to help people. Every time a person is given a stone when he needs bread makes the next pastor's work that much harder, for in the area of spiritual need the same thing happens that happens in the field of surgery. It is at least three times as hard to perform an operation upon an abdomen that has been operated upon previously as it is upon one that has never had surgery because of scar tissue. Scar tissue forms upon the soul too, because of the work of those who have tried to help and have failed before you come into the situation.

Lennart Cedarleaf, in his study of ministry to older people, described in the book, *Older People and The Church* (Abingdon-Cokesbury Press), by Paul B. Maves and J. L. Cedarleaf, shows how much pastoral time it takes with a given aged person to make a real difference.

William F. Rogers, in his study of ministry to persons suffering from grief, *Ye Shall Be Comforted* (Westminster Press), points out that six to twelve hours, and often more, of pastoral time is needed in order to help each grief-suffering person.

The most persistent criticism that I have heard about my description of ministry to the sick and dying as presented in *The Art of Ministering to the Sick* (R. C. Cabot and R. L. Dicks, Macmillan Co.) was, "Where can the average minister find the time for such intensive ministry?"

There is a growing interest by ministers in work with alcoholics in cooperation with the A.A.'s, and there had better be in light of the steady increase of excessive drinking. Yet at least a hundred hours of someone's time is needed to reclaim a person caught in the clasp of this disease.

And so it goes. Three to six calls are needed to carry on effective evangelism with a person or family. The shut-in should be seen at least every two weeks, preferably every week. Recently, one of my classes reported upon sixteen routine calls where no known need was present when the pastor went to the home. Of the sixteen, eleven revealed varying degrees of stress that needed immediate pastoral follow-up.

This number of calls as a sampling is too small to prove much, but we do know that people everywhere need help. I have conducted four Spiritual Life Missions (which are really religion and health missions) in four different churches and four different states during the past year. In each instance I have been literally swamped with requests for interviews as the week progressed. And yet at the beginning of the week I was

mplete stranger. The same has been e of college campuses where I ve lectured.

One medical writer estimates that e-third of the nation's total popu- ion is sick in one way or another. We are finally ready to make a sitive suggestion concerning this bborn problem. Neither revolu- nary nor expensive, the suggestion serves the uniqueness of our Prot- ant heritage. It is the systematic e of laymen as assistants. Actually men have long been busy in the ld of pastoral care but never sys- natically. There are eight major es of pastoral calls or areas of storal work in which the layman n be helpful and in seven of these can play a major role. They are: dying, the bereaved, the sick, the t-in, older people, evangelism, tine calling, and the alcoholic.

The alcoholic is the most difficult the lot to work with, and yet coholics Anonymous has demon- ated that its results (approximate- 50 per cent of those who seriously pond) are as good as any private chiatric clinic in the country. The A.'s are all laymen, except for a physicians and ministers who alify as ex-alcoholics. It is only h the dying (of the above list of ht) that the minister must carry major role.

The argument that no one can take minister's place with some people I believe, largely a defensive argu- nt. It grows out of a lack of under- nding of what makes pastoral work ective. I have repeatedly pointed that the pastor is a symbolic per- ; that he symbolizes Christ as rist symbolizes God. True, but so he layman a symbolic person when comes to one, especially to one o is suffering, in the name of the urch, for behind the church stands rist and behind Christ stands God. Further, it is not through the au- rity of the minister as a person aside, as the Roman Catholics be- e, that help comes, but rather ough the friendliness, concern, and derstanding that comes into play ween two persons. That is how I, a young minister, ignorant of the lls which I later described in such ail, could be helpful to the patients aw in my early ministry. I took so much time that there was no question of my concern for those I saw. This concern and friendliness the layman has, as has the minister, when he goes to people in the name of his church. "God uses us to help each other so, lending our minds out," said Robert Browning.[1]

There are two types of laymen who can work at the pastoral task: the employed church caller (often described as "a church visitor") and the lay volunteer. Both of these types are already at work, but we need a greatly increased number of each. There are large numbers of women (some of whom are widows) who, if given some brief instruction, would be happy in this kind of work and who could make a tremendous contribution. There are other women whose families are grown and who are therefore available on a part-time basis for such work.

Next July 10-20 a training conference for church callers will be held at The Iliff School of Theology, Denver, Colorado. Tentative plans call for four class sessions per day, with the afternoons free for reading and study. There will be a fifteen-dollar tuition charge in addition to board and room charge. Ministers may attend this conference if they desire. In fact, I think it is desirable that they do so. The same tuition fee will hold for ministers, but there will be no charge for ministers' wives. Ministers' wives actually fall into a special category, but at present we are not ready to hold special training courses for them.[2]

In connection with the development of the program of church callers, I am planning a placement service for those interested in such positions. It will be conducted by my department at Duke University. If you as a pastor are interested in securing such a person, write to me. Perhaps we can be of help to you, if not immediately, surely in the future, as the interest in this field grows.

The subject of the systematic use of the volunteer laymen in pastoral calling needs more space than is here available, but if there is the desire for more I will discuss it at more length in a later article. I visualize a small group of selected laymen in each church assigned to make regular calls in fields of special interest and need as listed above. Perhaps some can give only two hours a week or an afternoon or evening, while others can give more.

One point I feel is vital and basic: *callers should go singly and not as couples.* Not even husband and wife should call together. (I am fully aware that our Lord sent out couples, but hold calling singly as a basic principle in pastoral visitation.)

As a further step, or perhaps as the first step in this plan, I have prepared a little book that is now available for both laymen and ministers which discusses this whole subject. It is entitled *You Came Unto Me, a Guidebook in Pastoral Calling for Ministers and Laymen.*[3] It is written in nontechnical language and contains considerable material that has not been published previously. This book, though only fifty-five pages in length, is planographed; thus a great deal more material gets on each page than is ordinarily possible.

The book discusses the reasons for calling, types of calls (as listed above), the importance of friendliness as well as its risks, and the "sacrament of conversation." There is also brief discussion of the subjects of records and prayer; a call is reported and evaluated. I have also listed a bibliography for further reading. The purpose of this guidebook is to describe the significance of pastoral calling, to give the caller confidence and provide him with sufficient tools to help him as well as to protect the one called upon. This is especially true of "ten simple rules for calling upon the sick," easily 80 per cent of which are broken by both ministers and laymen who call upon the sick.

With this little book as a basic guide, the minister can move ahead to provide a more adequate type of pastoral care for his people. Not only will those who are called upon be helped, but so will those who seek to help; for in calling we "help each other."

[1] From "Fra Lippo Lippi."

[2] If you are interested in this course for your caller or yourself, write to President Edward D. Bartlett, The Iliff School of Theology, University Park, Denver 10, Colorado.

[3] This book is available at my address, Box 4802, Duke Station, Durham, North Carolina, for one dollar ($1.00) per copy prepaid.

Laymen Can Be Trained

By L. HOWARD GRIMES

The concept of a well-trained lay leadership arises from basic Protestant convictions. The assistant professor of Religious Education, Perkins School of Theology, Dallas, Texas, discusses here some resources in The Methodist Church designed for the development of lay leaders in local churches. (This article is reprinted by permission of Perkins School of Theology Journal.)

WHEN John Wesley developed a system of lay preaching and of lay class leaders, he met with such opposition by the ecclesiasts of his day that he found it necessary on several occasions to defend this unorthodox use of laymen. Similarly, when Robert Raikes initiated the Sunday school for poor children in 1780, many of the clergy of his day looked with great disfavor upon this usurpation of the prerogatives of the ordained minister.

Actually Wesley had centuries of precedent for lay preaching, and both he and Raikes were implementing one of the central doctrines of the Reformation, the priesthood of believers. This priesthood, according to Luther and Calvin, was not an individualistic matter, as some of the proponents of the doctrine have insisted; rather, it was a *mutual* priesthood. Not only is every man his own priest; he is also his neighbor's priest. This idea of "mutual edification" was at the heart of the Methodist class-meeting, and it formed the basis upon which laymen could validly teach religion in the Protestant Church.

Lay leadership for the church, then, is not just an expediency (as Wesley sometimes seemed to feel); rather it is a vital part of the life of the church. The Protestant Church can never be a "priest-centered" church; the "fellowship" principle is much more in keeping with Protestantism generally, and with Methodism in particular. Professional leadership is necessary, to be sure: the ordained clergyman, the ordained or unordained director of Christian education, the social worker, and other full-time lay workers may be necessary to carry on the work of the modern church. But they are representatives of the people, set aside to perform special functions.

Modern religious education utilizes this concept and at the same time reinforces it. The so-called "life centered" approach emphasizes what Shaver calls "charactermaking fellowship"—the association of old and young, or of one age group alone, for purposes of "working out their salvation." Instruction is a part of the process, but the touching of one life by another is the central fact. Professional leadership (including the minister's) can provide only a certain amount of this fellowship; primarily, it must be an experience provided through relationships of more and less mature Christians, seeking by "mutual edification" to help each other develop a better understanding and practice of the Christian gospel.

Thus, the church must entrust the leadership of many of its activities to laymen not alone because of expediency. It is true that developing professional leadership even in terms of ordained ministers is a task which the church has only partly carried out. But apart from necessity, the Protestant Church, by its very nature, must be a "company of men, having the form and seeking the power of godliness, united together in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other work out their salvation," to quote the first American Methodist Discipline of 1784 in words still retained in the General Rules of The Methodist Church.

What is equally important, however, is that for the modern church these laymen need not—indeed, must not—be untrained. If the Christian message is important, if the organized church is vital, if we believe that the church can and must save the world, then to do anything less than to strive toward a dedicated, earnest, and prepared lay leadership for the local church is inconsistent with our convictions.

How can this be done? It cannot be done unless the pastor of a local church thinks it is important, because in most instances he must take the initiative in developing a program of leadership education. If he thinks of this work in terms of multiplying his own usefulness, however, he will seize upon it almost as a means of saving himself, as well as the church. Only as he himself is vitally concerned with the matter, and as he convinces his people that it is an urgent matter, can he find the time and the resources to do the work.

Where should he start? The obvious answer is to start where he is. But it is not so simple as he begins to look into the situation more fully. Having determined what the needs of his local church are, he must go on to use every resource available to develop an effective lay leadership for his church.

The first principle which is valid here is the apprenticeship principle which comes directly out of the history of early Methodism. There are in every local church some teachers who are better trained than others. By placing a less-trained leader with a better-trained one, the former can learn from the latter. This may mean placing two church school classes together temporarily, with the teacher in-training serving as assistant.

This same principle holds with regard to other officers in the church. Assistants may be appointed to help well-trained superintendents in the church school. Young men and women may be made members of the Board of Stewards and of other official organizations in the church

w members may be given positions committees composed primarily experienced members. Young peo- are, according to the Discipline, be placed on the Board of Educa- n.

In any instance where one leader rns by observing another leader l profiting, under the guidance of minister, both from his successes l his failures, the apprenticeship nciple is being carried out. Most urches use this system; it only eds further implementation in st instances.

Further, there are opportunities hin every local church for many n-the-job" training agencies. Effec- ely planned and regularly held rkers' conferences and teachers' etings are among the means of dership development for church ool workers. Week-end institutes, rkshops, and retreats may provide p for the Board of Stewards, the man's Society of Christian Serv- , or any other group (or combina- n of groups) of leaders. Contacts ween pastor and workers are time- suming but necessary in such a gram.

Special classes, both for prospec- e workers and for those already in vice, may be set up either for dit (under the auspices of the Di- ion of the Local Church of the Gen- l Board of Education) or with- credit. A complete discussion of se means of training is found in recent pamphlet, ". . . And Glad- Serve," available for 25 cents from e Methodist Publishing House.

Yet the resources of the local urch are ordinarily not great ough to provide all the help which eeded in leadership development. nce the pastor and his lay worker st be on the alert to utilize those side the local situation who can vide help. This may be done in ner of two ways. The local church y bring specially trained workers their own situation for a training iod, or else workers may be sent ay to one of the training agencies, h as leadership schools, which The Methodist Church provides.

If either of these plans is preferable to the other, it is the former: the bringing of "specialists" to the local church. Under this plan, to cite an example, the church brings into its own situation a specialist in children's work, to work with children's workers over a week end or some other period, in their own situation (with both its limitations and its possibilities), using their materials and resources. What learning could be more specific than this?

The same principle may be applied to church administration, church music, visitation, or any of the other multitude of tasks laymen are called upon to perform in the modern church. Such a plan means some expense: a specialist ordinarily should not be invited to come to the church except on the same terms that an evangelist would be invited to hold a revival meeting. It is true that some are willing to do this work for expenses only, and conference and district leaders are frequently available even without their expenses being paid. Whatever the arrangement is, there should be a definite understanding when the invitation is issued.

The other way in which workers are given special help is by sending them (or taking them!) to subdistrict, district, conference, or jurisdictional rallies, institutes, workshops, leadership schools, and other agencies which are a part of Methodism's connectional system. Many conferences are now planning leadership schools for church school workers. The Woman's Society of Christian Service has its own schools, and the various boards are increasingly concerned over this problem. Laboratory schools are available in many areas for teachers of children and youth, and a fortunate few, who are conference or district officers, may go to Mount Sequoyah.

A pastor may even join with adjacent churches and set up his own school, under the auspices of the Department of Leadership Education. It may be more helpful for a group of rural churches to set up a school of three courses than to send their workers to an urban leadership school of twelve courses where the problems discussed may be more pertinent to urban churches. In any case, it is usually the pastor who must take the initiative in seeing that his workers are helped financially and otherwise in attending such agencies.

Will leaders respond to these efforts to prepare them more adequately for their tasks as Christian teachers, administrators, ushers, committee chairmen, presidents, and the like? Not unless they see the importance of the work they are doing and of the necessity for better preparation. Thus, a program of leadership education must grow out of an emphasis on Christian experience, and means must be provided so that each worker's experience is constantly renewed and expanded by the fellowship of the church. A growing sense of God's presence is as important for teaching—indeed, is more so—than knowledge of the latest methods of teaching. Motivation must grow out of dedication.

Epigrins

Some folks never start being good until they begin feeling bad.
Streams of oratory do not always come from oceans of thought.
To make a sermon jell a parson has to work it.
When the church gets up steam the devil gets into hot water.
Burn the candle at both ends and you will soon get fired.
The biggest knocker always has the most brass.

—Charley Grant

Race Relations in Action

By THOMAS V. BRYANT and LEROY C. HODAPP

Bryant

Several years ago the youth and young adults of the Indiana and Lexington Conferences came together at an interracial summer camp. Ever since it has been an annual event. Here is a discussion of some of the reasons for the success of the meetings. Thomas V. Bryant is director of Adult Work, Indiana District (Lexington Conference); and Leroy C. Hodapp is pastor of Heath Memorial Methodist Church, Indianapolis, Ind.

"CHRISTIAN Race Relations in Action." This might well be the slogan of the Indiana and Lexington Conferences' Older Youth and Young Adult Week-End Camp, which has been held at Rivervale, Mitchell, Indiana, the second week end in July each summer for the past five years.

In 1945 an invitation was extended to the high school young people from the Lexington Conference to attend a full week at a camp sponsored by the Indiana Conference. The initiative was taken by the youth of the New Albany District (Indiana Conference). The attendance of Negro young people was not large at first.

In 1946 the Older Youth and Young Adult Week-End Camp started, and some young adults of the Lexington Conference were invited to attend. This meeting was one of truly great significance. One high light of this event was the presence of an outstanding speaker, Samuel Gandi, a Negro, who is a professor of Virginia State College. He delivered challenging, thought-provoking addresses that lifted the entire group.

The next, and perhaps the most notable, feature of this meeting was when an invitation to sit in a business session was extended to a representative of the Lexington Conference by the officers of both age groups of the Indiana Conference. Here a vote was taken to make this an interracial, week-end conference. Since that momentous day, the executive secretaries and conference and district officers of both groups meet at least twice yearly to plan the program for the camp.

This has been the policy under which the camp has been run ever since. Both groups do the planning; both groups furnish instructors; and both groups evaluate the results and offer suggestions for the next year. The inspirational speaker alternates each year between the races. The attendance, which last year was about 150, is equally divided.

We have been asked to tell what has made this interracial meeting a successful venture. Let us state several things that we believe are basic to the philosophy under which we operate.

1. The spirit of brotherhood is sincerely and earnestly practiced in every instance. We are one in purpose, action, and conviction; the difference in color and race is shortly forgotten. Everyone is eager to become acquainted and demonstrate a co-operative spirit.

Lasting friendships have been made that carry over into other activities during the year. Various individuals and married couples visit in the homes of each other and attend services together in many of the churches. True fellowship is enjoyed at meal time, recreational periods, and all informal discussion groups.

Two representatives of the Indiana Conference attended the Lexington Conference annual Board of Education planning conference. Representatives of the Lexington Conference were on the Fellowship Teams that helped organize subdistrict young adult groups in the New Albany District of the Indiana Conference. And so the interchange goes on throughout the year, fruit of the friendships made at Rivervale in the summer week-end camps.

2. This annual meeting demonstrates that the Christian Church is taking its proper role in the unnecessary racial problem. The step of bringing these groups together has eased misunderstanding, fear, and suspicion. We soon realized that we have the same interests, likes, dislikes, ambitions, and Christian beliefs. Each person enjoys sharing his Christian experiences with others, including the joys and trials of life. The camps bring new projects and great spiritual accomplishments in the hearts of many young people and adults.

3. The abilities of these Christian are both demonstrated and appreciated at these camps. Of special significance has been the "Evening Song" presented by the Lexington Conference group. This service features historical interpretations and the singing of famous Negro spirituals led by a minister from Louisville, Kentucky. Dramatic skits and religious pageants have also been presented.

4. A long-range program of interracial cultivation has been set through a children's camp, instituted two years ago. Here there has been complete co-operation by the children's division of the two conference Boards of Education. Children below intermediate age have been invited to come with their parents. The children's directors of each conference have enlisted helpers from their respective groups and planned a f

Hodapp

me schedule of activities for the ildren.

5. Competent leadership has been ie real key to the success of these eek-end camps. The officers and volnteer workers of both conferences nd representatives from the General oard of Education have rendered reat service. They plan and set up orkshops, informal discussion roups, and forums for both age roups in order to inform all persons bout the program set forth by Methdism.

The needs and interests of all the ampers are being met. In turn they re realizing the responsibility that is pon them to help alleviate complex ocial and local community problems nd to help win others to Christ and is Church.

Exemplary leadership has instilled reater faith in the laity. Our church as been perhaps the only major rotestant denomination that has aken definite democratic steps in ranting equal participation and epresentation to all races in the rganization of the church.

The solution to the racial problem s understanding, and this can be atained only by bringing the different aces together. Thus it is being proved n the rolling hills of Indiana that nterracial co-operation and brotherood is not an inaccessible ideal, but possibility that must be realized nore and more, especially within the ellowship of the Christian Church.

Dedicated Christians Give

By GEORGE Y. FLINT

When the Week of Dedication (beginning February 18) is understood as the climax to a year's program in the local church, then it will mean more than just another special observance, contends the pastor of First Methodist Church, Warren, Ohio. In this article he tells how his church plans for the week.

MANY ministers bemoan the fact that we have special times designated as Thanksgiving Day, Mother's Day, et cetera. They claim that such things as expressing heartfelt gratitude to God for all blessings bestowed and honoring motherhood cannot be trumped up or regimented. I am in complete accord with them and heartily agree that if there is not a constant and consistent attitude of thanksgiving or of sincere devotion to mothers, the special day will be relatively meaningless. But the fallacy of this position is one so common to our day: it need not be a case of either-or; it can and must be both-and.

This applies equally to the Week of Dedication. We cannot designate a specific time and say "This week you should dedicate yourself to God," and expect it to be productive of the kind of relationship that should obtain between a real Christian and his God which will change the world. Unless the whole church program for the year is directed toward this end, any Week of Dedication will be only an activistic technique of "making a showing." But if the church program is so geared that the Week of Dedication can be a beautiful climax to a natural process, then, that is different.

Plans for the Week of Dedication, therefore, must start the day after the Fourth Quarterly Conference and continue throughout the whole year. Since the end sought is a climax of the regular year's program, specific plans for the week should be effected through established groups and services of the church. This is the philosophy under which our Policy Committee and Board of Education operate in setting up our Week of Dedication program.

In the church school we designate the first Sunday as Decision Day, when the demands of Christ for the Christian life are presented as a direct challenge to the individual pupil, calling for a direct and individual answer. It is left to each department to work out its own specific techniques, but the suggestion is made that it be done by the individual teacher so that he or she can plan the use of the curriculum all during the year, pointing to this day as the summation and culmination.

Some of the departments requested a departmental program in addition to this. One department requested the minister to introduce the time of decision by an inspirational talk; another asked the minister to give an inspirational talk following which the pupils were requested to check and sign prepared "decision cards," bringing them to the altar in an adapted communion service. Another decided to have the teachers present the challenge on the first Sunday, asking the pupils to consider the demands during the week, and then to have a service similar to the above on the last Sunday of the Week of Dedication.

The same technique is followed in the evening fellowship groups. The Youth and Young Adult Councils lay plans early in the year so that the services of Dedication Sunday will further the idea of decision and dedication in a way that will be most natural and effective to the specific group and their program. Special candlelight consecration services are chosen by some; but in general, the program is of a discussion variety, the

last in a series of meetings on "What It Means to Be a Christian" or "How to Be a Real Christian Youth Today."

In like manner we try to take other regular group meetings and services of the church and make them into a culminating time of decision. By planning the whole year's program ahead of time, we can work it so that the regular monthly meetings of the Woman's Society of Christian Service and the Methodist Men fall during the Week of Dedication.

We try to take their usual plan of procedure and effect the theme through it. For example, since the Woman's Society has a book review as part of its regular all-day monthly program, the minister is asked to review a book at this meeting, and he selects one that lends itself to the end of dedication. Since the Methodist Men usually have outside speakers on their regular programs, the speaker selected for this meeting is a minister or consecrated layman (preferably) who will present the challenge of Christ to common men today and the need of dedication and rededication.

In our community we have a traditional series of union Lenten services on Wednesday evenings. In planning these, we request that an outstanding Methodist clergyman be obtained for the Wednesday evening of the Week of Dedication, and even suggest his name. We do not ask him to present a denominational message or program, but we want a Methodist so that he will gear his sermon to the end for which we are planning.

Our church still has a prayer meeting on Thursday nights. So we take the regular prayer service out of its customary meeting room into the sanctuary. We make a concerted effort to get the whole congregation to attend. We mince no words and state that it will still be a "prayer meeting" and a service of dedication. The service is simple and informal; hymns of consecration are sung; and a period of sentence prayers is held. The minister then gives a devotional message, climaxing it with a call to the altar for dedication and rededication of life. The deepest moment both of my experience and in the church's life was when 150 sophisticated moderns responded to the first call and knelt, three and four deep, around the altar rail. The results in the deepening of the spiritual life of "good church members and officials," has carried on unabated even unto this day.

Then on Friday, we have "Open Church," when the sanctuary is open from 8 A.M. until 5:30 P.M., with a minister on duty at all times. People come in to meditate, pray, receive communion or baptism or reception into membership, or for spiritual counseling. It is amazing how many respond to this quiet opportunity.

The churches with a monthly Family Night have a wonderful opportunity to work out a program for the meeting that comes during this week, to produce a family dedication. We are hoping to work this out in our church this year. We plan to select a committee of parents to serve with the Board of Education in planning a program so that the family as a unit will face the challenge for dedication to Christ and Christian living. If properly planned, this can be the most effective and fruitful service of the whole year, meeting a great need in a neglected area.

Then comes the Week of Dedication offering on the last Sunday. For weeks in advance, the people are given information on the causes to be supported by this offering in the weekly Church News and Sunday bulletin. A letter from the minister goes out to each family the week prior, enclosing promotional pamphlets. Our main emphasis, however, is that the offering should be the natural and inevitable outcome and practical expression of spiritual dedication. Our appeal is a paraphrase of the old chestnut, "A man can give without loving, but he cannot love without giving": "A man can give without being a Christian, but he cannot be a dedicated Christian without giving." This should be the only motive behind the Week of Dedication offering.

The sermon is constructed to carry the act of spiritual dedication to its climax in practical action, doing Christ's work in a needy world as Christ-centered individuals. The whole idea of the trusteeship of life and material possessions is presented to the end that the offering becomes a symbolic expression of the stewardship motivation in the giver's life.

For this reason—and not as a "pressure technique" to get everyone to give—an opportunity is offered to all persons in the congregation after the sermon to come down and place their offering on the altar. Merely to pass the plates through the pews is not enough. This is the trite and usual way of "taking the collection," but this offering is more than that: it is a symbolic dedication of self and substance to Christ. Every Sunday morning offering should be this; but, in all honesty, we must admit that it is not.

I am devoted to the Methodist tradition of having people come to the altar and kneel to receive communion, believing that this act itself produces a deeper degree of spiritual receptivity than can be obtained in any other way. By the same token, I believe that people should come down the aisle as individuals and lay their symbolic gifts on the altar. We inform the congregation in advance that this procedure will be followed. Many have testified to its devotional effectiveness in their lives.

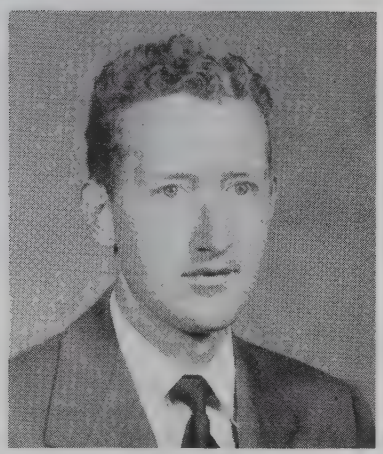
Such are the plans and program of one church for the Week of Dedication. But each minister and each church must formulate his own to meet specific local needs and to fit into a year's program. Nowhere is a modern application of Paul's ancient words more needed than in the Week of Dedication: *I have become all things to all men, that I might by all means save some.* (R.S.V.)

I beseech you therefore, brethren, by the mercies of God, that you hide not behind the subterfuge of "All the Week of Dedication is for is to get another collection" or "You can't regiment dedication." *Forgetting what lies behind and straining forward to what lies ahead, . . . press on toward the goal for the prize of the upward call of God in Christ Jesus.*

LITURGY

By FRANK R. SNAVELY

Half of Communion Is Prayer



church whose ritual becomes mere routine is likely to contract "spiritual ldrums," states the pastor of Gainesboro Methodist Church, Gainesboro, nn. He suggests here a special communion service, observed on Sunday ghts and during revivals, designed to aid the prayer life of every member.

IN THE RITUAL for the adminis- tion of the Sacrament of the Lord's pper as published in *The Method- Hymnal*, there is this opening mment: "Upon entering the church the communicants bow in prayer d in the spirit of prayer and med- tion approach the blessed Sacra- ent." To put it in more concise rm, half of communion is prayer. The prayer side of the Lord's Sup- r—the individual in touch with od—is something that the church n neither give nor take away from e communicant. The individual's nsciousness of God's presence is e most meaningful part of the sac- ment. The minister can elevate one this consciousness by successive ges in the ritual, but finally, it ust be the communicant's act of ll and not the minister's adminis- tions that brings him to God. The ayer side of communion is that rt which neither priest nor church n secure for the participant.

We do not always emphasize this pect of the Lord's Supper. Whether e are willing to recognize it or not, the mechanical details of the sacrament receive more of our attention than is necessary. While the disposition of the bread and wine was a point of dispute between Roman Catholicism and the Protestant reformers, the latter group was more concerned with the individual's direct accession to divine grace in the act of communion. Perhaps we have lost touch with this chief contribution of the reformers to religious life.

In his acts of devotion to appease the wrath of an angry god or the symbolic rites to produce rain, even the savage did not fail to mix incantations with ritual. In our desire to perfect the act of formal worship in the church, have we forgotten that mere ritual without prayer is no more than mechanical routine? As Frank Laubach has said, "It is better for the minister to have his congregation and himself ready than to have his sermon prepared." Any act of sacramental devotion without prayer is meaningless.

The invitation to share in that half of Holy Communion which is prayer has a unique convenience. It is a sacrament that can be administered by the unordained minister as well as the ordained. Also it can be used in various church activities. In our church, for instance, we extend the invitation to share in the prayer part of the Lord's Supper every Sunday night, although the entire Order of the Lord's Supper is given only on the first Sunday of every month. The parishioners line the altar rail to commune with God at every night service. Our procedure is to call for petitions from the congregation, and these are written on a blackboard for all to see. Perhaps someone will ask us to pray for more faith in the church or for some unsaved or needy person. Then the invitation to come to the altar is extended. Each communicant is asked to spend a few minutes in silent meditation, and then the pastor leads in prayer, covering the petitions that have been made by the congregation.

This invitation also produced good results during our annual evangelistic services. At the close of each

Courtesy O. L. Simpson, The Advance for Christ and His Church

preaching service the visiting evangelist said, "Half of communion is prayer. Come to the front to partake of the Lord's Supper. Why not come now to join with me at the altar to partake of that part of Holy Communion which is communication with God?" This was a novel way of extending an altar call, and people responded remarkably well.

This type of invitation acts in several ways. First, it breaks down prejudices among those who think an altar call is "old fashioned" or an excessive display of emotion. Church members will fill the altar to celebrate the Lord's Supper when they will not come for any other reason. They do not like to display their emotions under any circumstance.

Perhaps the tendency toward emotional control lies in our heritage, although in some Methodist offshoots it has been forsaken. John Wesley did his best to preserve formal ritual in the Methodist societies. He admonished one preacher to "scream not at the peril of your soul." Peter Cartwright appreciated the results of the frontier awakening, but he frowned on the displays of hair-jerking, rolling on the ground, and other hysterics that accompanied backwoods revival meetings.

We can lean, however, so far backward to control emotion that we end with no emotion at all. If that happens we will be like other groups dumped on the debris of dead fellowships.

"Half of communion is prayer," is a truth that will lead church members to the altar. The value of their participation in the Lord's Supper will depend much on their individual communication with God. Knowing that, members will respond freely to the communion invitation and to this procedure also. During our revival the altar was filled each night with praying people.

Characteristic of an invitation to share in the meditative part of Holy Communion is its unrestricted appeal to the unsaved. Naturally people do not like to be conspicuous. Christ commanded us to confess our sins before others, but this does little to solve the problem of the sinner's shyness. Several times we have seen overenthusiastic evangelists drive people out of the church by embarrassing them. The appeal to communicate with God, however, is not an insult to anyone's intelligence. Furthermore the invitation is all-inclusive. Once persons present themselves the altar then the pastor can wo quietly with them.

Every pastor realizes that his ov members need an annual revival the spirit. The church revival has twofold function: its evangelistic a peal should reach the non-Christi and, at the same time, it should pr vide a better spiritual atmosphere the church for active members. T significance of a revival for the loc church is just what it claims to be a revival of the spirit.

The most effective way to bani the spiritual doldrums in a church to stimulate the prayer life of as ma members as possible. Obviously, t problem is to get the spirits of t people in contact with the Holy Spir Frequently parishioners have ve little active part in the church reviv other than compensating the visiti evangelist or providing a chicken di ner for him. Above all, they need worship. One way of meeting th need is by extending to them an i vitation in which they can partic pate. Such an invitation can be share in that half of communi which is prayer at the altar. Get yo people on their knees before G and they can be moved.

Clarence Tucker Craig (in h book *We Have An Altar*, Abingdo Cokesbury Press, 1934) says that the primary place of the Lord's Su per is to be maintained in the mode church "it must be exalted as a p mary experience of worship." F most Protestant churches the signi cance of the Lord's Supper lies in means of giving grace rather th in any superstitious mumbo jum concerning the bread and wine.

The Lord's Supper is not simp an end to the church worship ser ice—it is the climax of an experien of worship. It is a sacramental a where man and God can meet. T techniques of the ritual are n enough. There must also be with a desire and intention on the part the communicant to find God. T half of communion that is prayer the communicant's expression of sire to know that God is prese With this in mind church membe can know and experience the livi Christ.

LENTEN PREACHING--II

"The Christian life is not an attainment; it is a way—a way of self-dedication to the will of God," says the author, a Methodist pastor, in the concluding part of the Lenten calendar. (Part I appeared in the January issue, p. 18.)

The Great Refusal

ebruary 25, Third Sunday in Lent. Romans 12:1-5; e 14:16-24. If you give over to the laymen today, then might suggest to the lay speaker that he use the nd lesson as a basis for his talk. Here is the iliar story of the men who did not come to ner. All their excuses were valid—on the surface. s only when you begin to examine them carefully you see their inherent irrationality. The man who just married seems to have the most valid reason for coming, for by Jewish law he was even excused from tary service. But all these excuses were merely to r up a lack of interest in the supper. They simply did want to come.

t would be well to give the distinctively Jewish backund for this story, and to bring out the teaching of s that when those for whom the banquet was prepared ed to take advantage of it, the outsiders were invited The Jews were the honored guests, but they refused; s the gentiles were brought in. The modern application bvious. Those who are invited, by reason of their nection with the church, often refuse to come to the t, and we are called upon to go out and bring in the and dispossessed.

unday evening you may want to emphasize the mese of the gospel as set forth by Paul in Romans 12:1-5. Christian life is not an attainment; it is a way—a of self-dedication to the will of God. The one body Christ is made up of many members, each of whom his own part to play. Unless these are purged of self-, they cannot work together in harmony.

Methodists have gone to the opposite extreme in their of "holiness" teaching, and we are in danger of cing too much emphasis upon the inability of man to sent any good offering to God. We shy away from the nsels of perfection and seem content to cry, "Woe is For I am undone!" But Isaiah did not stop there. He d, *Here am I, send me.* We cannot forget our imperions, but we also should not forget our duty of absoconsecration.

Spiritual Food

Iarch 4, Fourth Sunday in Lent. Acts 10:23-33; e 10:38-42. Hymns 472, 299, and 225.* "Tell her to l me a hand!" Those were the exasperated words of erspiring Martha as she labored over a hot fireplace king dinner for Jesus. No doubt Martha could have given you plenty of reasons why food was necessary, but Jesus demolished all her unspoken arguments when he said, *Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it* (Moffatt trans). I have often wondered who told that story to Luke. Did Mary? I think not. It must have been Martha, who perhaps in later years would often recount the tale of her embarrassment and laugh at her own discomfiture. (Did you ever notice how many of Luke's stories seem to have come from the women who followed Jesus? There is a feminine quality about the whole book.)

Notice the play on words as used by Moffatt in translating "merida" as "dish." Martha was busy providing her version of "seven sweets and seven sours," and she was determined that the meal should be a culinary delight. But Mary, poor girl, had forgotten all about her duties and must be reminded. "Please, Master, send the daft creature back here in the kitchen where she belongs." But Mary was where she wanted to be, and where she needed to be.

Lent is a time for spiritual food, and it is fitting that the body should be subordinated to the soul.

"Who Is Unclean?" is a good title for a sermon, or at least, if not a good title, a good thought. Preach on the need for clear thinking in the matter of race relations, if you have not already done so on February 11. The old story of Cornelius and Peter needs little comment.

Passion Sunday

March 11, Fifth Sunday in Lent. Hebrews 9:11-15; Mark 10:32-45. O. A. Geiseman, in his recent book *Old Truths for a New Day,* suggests as a title for the sermon based on the first lesson the title, "For Life and for Death." "By means of death . . . they which are called might receive the promise of eternal inheritance." Jesus came to do something for us which could not be done in any other way. He entered into the holy of holies by his death, taking with him, not the offering of goat blood, but His own blood that was shed on Calvary.

Here is the great mystery of redemption, and theologians have gone to great lengths to explain it, often without success. Perhaps it needs no explanation—merely acceptance. The modern repugnance toward the old emphasis upon the blood may be a neurotic squeamishness; certainly it obtains in no other realm than in theology. We talk of blood banks, of transfusions, without blanching, and we accept the fact that, to all practical purposes, blood is life. How then can we fail to preach about the blood of Jesus?

*Taken from *The Methodist Hymnal,* the hymns are respectively: t up our hearts, O King of kings"; "I want a principle within"; "Take my life, and let it be."

We are going up to Jerusalem (Moffatt trans.), said Jesus (second lesson), as he tried to prepare his disciples for the week which was to come, the Holy Week of final preparation. As he went forward to meet his death, he did not have to settle the problem of his consecration to God's will. It had been settled long before that. He could have detoured Calvary, but the way around the cross would have begun in the desert when he heard the tempter suggesting an easy way of conquest. He did not have to die; he could have compromised. But he went up to Jerusalem to his death because he had made his consecration to the task. Out of this story should come a lesson in courage and faithfulness to all troubled hearts.

I saw the picture of a young lad who had come home from Korea minus both legs. His parents were bending over him, and they were smiling through their tears. "Don't cry," he said to them, "I've got the best years of my life ahead of me." Out of suffering comes courage and determination. Out of Jesus' death came life for us.

The Fickle Crowd

March 18, Palm Sunday. Philippians 2:5-7; Mark 11:1-11. Second only to Easter in importance, Palm Sunday is a time when we should use all the resources of pageantry and music to tell the story of Jesus' entry into Jerusalem. It is fitting that we should use for the sermon in the morning the account of this entry, yet it has been used so often that many ministers will want to vary their treatment of the theme. I suggest that we take our text from the first lesson and speak on the subject, "He Humbled Himself."

With the usual emphasis upon the triumphal entry, we tend to draw a false picture of the scene. It was not all hosannas; there were mutterings of hatred in the crowd that day, and Jesus, looking over the Holy City, wept as he thought of their fickleness. Let the choir sing their anthems of praise, let the children bring palm branches, if that is the custom, but take occasion to point out in the sermon the reason for Jesus' coming to the city. He was on no pleasure trip; He came to die! But his death was for a purpose.

Read the lesson in Moffatt: *Though he was divine b nature, he did not set store upon equality with God, b emptied himself by taking the nature of a servant; bo in human guise and appearing in human form, he hum bly stooped in his obedience even to die, and to die upo the cross.*

Today is the time to baptize children and infants ar to receive persons into full membership. Do not wa until Easter Sunday, for that day should be kept sacre to the purpose of preaching Christ risen from the dea to a congregation that will be composed of many wh will hear only one or two sermons during the year. The may not deserve, but they need, your best.

In the evening is a good time for a message on th "Friends of Jesus." Tell the story of the house in Bethan where Jesus returned each night during the last week, t find "a love-lit candle." Mary and Martha and Lazaru waited for him there and ministered to him. If you lik to preach on imaginative themes, this one should be fu of interest to you and to your congregation. The text taken from the second lesson, Mark 11:11.

Holy Week

This week should be a time of holy meditation. It i not the time for noisy "evangelistic meetings," althoug there should be services in the church each night. No is the time for soul-searching and penitence, as we follo the Master about Jerusalem. The lessons in the Book o Worship provide for all the days of Holy Week.

Naturally, you will want to have some sort of Goo Friday service. The hours of devotion, from noon unt three, can be shortened if necessary in the small church where virtually all of the congregation would be ex pected to stay for the entire service. If the full thre hours is used, the service should be conducted in reveren fashion, not as an opportunity for sermonic display o choral acrobatics.

Holy Communion should be celebrated on Thursda evening with a simple ceremony modeled on the Lord' Supper. All responses should be made by the congrega tion, and not the choir.

Liturgical Question Box

QUESTION: *"When should the two candles on the communion table be lighted? Some say at every service; others say only at Holy Communion."*

ANSWER: Strictly speaking, the candles on the Holy Table are communion candles, especially when only two of them are used, but custom has long decreed that they should be lighted at all times. If your church has seven-branch candlesticks for use on ordinary occasions, then let them be used —and lighted—at the regular service, and the two candles be reserved for Holy Communion. Some churches follow this plan.

It is interesting to note that the use of candles was, at first, only a utilitarian measure. The minister needed light so that he could read his service book. But the custom of having lighted candles is very ancient and has come to hav a symbolic significance.

The candles should be lighted at every service since ther is no liturgical or practical reason for having candles tha are not used. This reasoning is also behind the liturgical prac tice of removing from the table all useless ornaments. Offer ing plates should be placed on the table only when they con tain an offering. Empty plates should not be left in fron of the cross.—***R. P. Marshall.***

The "Liturgical Question Box" is conducted by R. P Marshall, 217 Arch Street, Sunbury, Pennsylvania. Question from our readers may be sent directly to him or to THE PASTOR.—Ed.

Your Right to Say It

SUPPORTS "A LAYMAN"

RICHARD W. DINSDALE • *First Methodist Church, Albion, Neb.*

I want this word to express my appreciation for the article "Hunger for Worship," by a Layman, in the Monday Morning column of the November 1950 issue of THE PASTOR. I heartily agree with the gentleman and hope that all ministers of our great church might accept his challenge.

APPROVES QUESTION BOX

ALFRED L. BEATTY • *Fort Branch, Ind.*

I appreciate THE PASTOR. It is very helpful each month. I especially am helped by R. P. Marshall's "Liturgical Question Box." Keep up the good work.

CORRECTION

ARTHUR BRUCE MOSS • *John Street Methodist Church, New York, N. Y.*

On page 3, middle column [Nov.], a paragraph in my article is made to begin with the sentence "Robert Williams was the first Methodist to organize Societies and establish circuits for preaching." The original text had begun the paragraph with a sentence speaking of the Great Awakening in the Virginia-North Carolina region. This defined the limited area within which Williams was the first Methodist to work.

The correction, without that previous statement of limited area, appears to make him the first anywhere to do these things. This is, of course, quite inaccurate. Strawbridge had done that nearly a decade before Williams; and Webb certainly had done similar work in South Jersey and around Philadelphia in earlier years. . . .

FOR PERMANENT USE

D. ORVAL STRONG • *Dallas, Texas*

One of the most valuable aids to me in my ministry this far has been the regular appearance of my copy of THE PASTOR each month. Indeed, I expect that it will be one of the most useful materials that I will find for all phases of my ministry. Thank you for making it available.

One of the ways that I want to use it is to keep each year's volume in bound form on my library shelf. Do you make a binder for this purpose? If so, please let me know the price. If you do not make one, can you suggest a binder suitable for this purpose, or would it be better to go to the expense of having it bound at a commercial bookbinding concern?

(*So far the demand has not been considered great enough to justify* THE PASTOR *making available such binders. Would other readers be interested in binders at a reasonable price?*—Ed.)

SAINTS IN THE PEWS

GARRETT H. EVANS • *The Edgwood Park Methodist Church, Wheeling, W. Va.*

The layman who refused to sign his name to the article "The Hunger for Worship" [Nov., p. 48] is absolutely right when he calls us all to worship. There is a hunger for it in the human soul, and the church is the instrument through which most of us must channel our worship. It should also be the place where we learn to worship.

But I disagree with him when he says that the church is not fulfilling its function in this field. Perhaps his own church is not (what is he doing to help?) but, in my opinion, the church in general is doing a splendid job. He writes, "We need saints—saints in the college of bishops and saints in the pulpit." He should have added that we need saints in the pew. Dr. Nels Ferré has said, "To be a saint is not to be strong or wise in oneself, but to have one's weakness and foolishness used by God. To be a saint is to be a fool for Christ's sake, one whose whole life is offered up in concern for the world. Such foolishness, however, is the truest wisdom, for it is God's." (*Pillars of Faith*, Harper & Bros., 1948, p. 65). We have the saints—in the college of bishops, in the pulpits, and in the pew.

"A Layman" is probably one of those who would also say that we are not educating our members. We hear a lot of that in these days. I refuse to accept that as a valid criticism of the church. Our church school literature is excellent. The booklets on "Our Faith" have been made available to all. The average preacher knows what he believes and preaches it. He plans his worship services and selects suitable hymns, usually over the protest of his members (read Glenn Clark's article, "God is Central in Worship," in the same issue, p. 26). And the average man-in-the-pew learns his lesson and develops his faith.

But there are always some, like "A Layman," who like to stand off and throw stones instead of doing their homework. It may be that he has a different conception of worship than I do, but I recommend for his edification a study of Brother Lawrence's little book, *The Practice of the Presence of God* (Fleming H. Revell Co., 1895). Brother Lawrence once wrote, "Since you cannot but know that God is with you in all that you undertake, that He is at the very depth and centre of your soul, why should you not thus pause an instant from time to time in your outward business, and even in the act of prayer, to worship Him within your soul, to praise Him, to entreat His aid, to offer Him the service of your heart and give Him thanks for all His loving kindnesses and tender mercies" (quoted by Hugh Martin in *Great Christian Books*, p. 55).

When "A Layman" will do that, he will find that the services of his church will take on new meaning for him, and he will constantly be worshiping God in spirit and in truth.

WORTH SUBSCRIPTION

A. T. HASSE • *Santa Ana, Calif.*

. . . The article "Sponsored Services" [Dec., 1950, p. 33] is worth the year's subscription to me. I shall, however, add one item, introducing the sponsor properly to the congregation. In our changing population situation some might not know the background of half the members.

TWO DISTINCTIONS

TAYLOR E. MILLER • *Leonia Methodist Church, Leonia, N. J.*

. . . May I express my appreciation for the fine work that THE PASTOR is doing, especially in the area of worship and pure pastoral function. Incidentally, I do not think that the present trend toward performing the duties of a psychiatrist is a wise one. I have enjoyed the articles that have brought out the distinction between the duties of a pastor and those of a psychiatrist. Even though I hesitate to wear them myself, I would like to see the trend toward the wearing of clericals increase.

Church Membership Training Aids

A number of resource materials and study units for the use of pastors in training young persons for church membership during the Lenten season are suggested by the Board of Education's Division of the Local Church. They are listed here for your information.

For general guidance of pastors and other leaders are: *The Pastor and the Children,* by Mildred M. and Frank Eakin (Macmillan Co., $2). This shows the minister's relationship to the children of his church. The other is *Evangelism of Children,* prepared by the International Council of Religious Education (10 cents).

Study guides for membership classes are listed according to age groups of persons with which they are to be used.

JUNIORS

Leader's materials: *Come Into Your Church,* by Dorothy L. Hill (leader's book 35 cents); for use with persons about 10 and 11 years of age. Contains material for ten sessions. *Getting Acquainted with Our Church,* by Hazelwood (15 cents); a ten-session elective unit for juniors.

For junior boys and girls: *Come Into Your Church* (pupil's book, 15 cents); for use with the leader's manual by the same title.

INTERMEDIATES

For leaders: *At the Door of the Church,* by Lucius H. Bugbee (leader's manual, $1.00); also contains pupil's material. *Church Membership Manual for Methodist Pastors,* by William K. Anderson ($1.50); contains pupil's materials of *Your Church and You,* listed below.

For Intermediates: *At the Door of the Church,* by Lucius H. Bugbee (pupil's book, 25 cents); for use with leader's manual listed above. *Your Church and You,* by Roy H. Short (15 cents each; $1.00 per dozen); a 49-page booklet which can be used by intermediates themselves and with their parents, teachers, and pastor in preparation for church membership.

SENIORS AND OLDER YOUTH

For Leaders: *Church Membership Manual for Methodist Pastors,* by William K. Anderson ($1.50); also contains pupil's materials of *My Church,* listed below.

For Youth: *My Church,* by James Chubb (20 cents each; $1.10 per half dozen). *Your Life and the Church,* by P. R. Hayward (50 cents). *There's a Job for You,* by Ruth Ransom (25 cents).

Two gift books for preparatory members are recommended by the Division of the Local Church. The one for juniors is entitled *My Church Book,* by Mary Skinner (style B, 30 cents; style A—gift edition—65 cents). This may be a permanent record of the child's contact with his church.

The gift book for Intermediates is *This Is Your Church,* by C. A. Bowen (25 cents). It is for presentation to them when they join the church.

Dedication Offering

Desperate need has given relief for Korea first place in the Week of Dedication Offering, February 25, 1951, according to E. Harold Mohn, executive director of the Advance for Christ and His Church. The first $100,000 from dedication gifts will be used to help relieve the sufferings of Korean Christians.

At least one-tenth of Korea's 30 million inhabitants are destitute, and more than 20 large cities were in ruins at the beginning of this year. Millions of Korea's people are homeless, without food, and with little clothing.

Christian leaders have been persecuted or "liquidated." In Seoul alone, Bishop Yu Soon Kim, and 20 Methodist pastors and district superintendents have disappeared. The same fate has come to many teachers, social workers, doctors, missionary nurses, and other Christians.

Packets of Week of Dedication materials were mailed out to 21,000 pastors before the first of this year. Additional materials have been sent giving pastors guidance about this special Korea appeal.

Also listed for participation in the Week of Dedication offering are the 25 emergency missionary projects regularly listed, and displaced persons depending upon the work of the Methodist Commission on Overseas Relief.

CALENDAR OF EVENTS

Information for this section shou reach the office of *The Pastor* at le six weeks before the event or conf ence is scheduled to take place, a as far in advance as possible.—Ed.

Feb. 4—Commitment Day.
Feb. 5-8—Ministers' Week, South Methodist University.
Feb. 7—Ash Wednesday.
Feb. 11—Race Relations Day.
Feb. 12-13—Annual meeting of Methodist Committee for Overseas Rel Methodist Building, Washington, D.
Feb. 18—Day of Prayer for Stude sponsored by the World Student Christ Federation.
Feb. 18-25—Week of Dedication in t Advance for Christ and His Church.
Feb. 25—Laymen's Day, and Day of De cation.
Feb. 25-Mar. 1—National Week of Visi tion Evangelism.
Feb. 27—Annual meeting of the Board Hospitals and Homes, Congress Hot Chicago, Ill. (preceded by commit meetings on Feb. 26).
Feb. 28-Mar. 1—Annual Convention the National Association of Method Hospitals and Homes, Congress Hot Chicago, Ill.
Mar. 11—Passion Sunday, beginning Holy Week.
Mar. 18—Palm Sunday.
Mar. 22—Maundy Thursday.
Mar. 23—Good Friday.
Mar. 25—Easter.
Mar. 26-30—Oklahoma Pastors' Scho Oklahoma City University, Oklaho City, Okla.
Mar. 29-30—Annual meeting of the Co mission on Ministerial Training, Na ville, Tenn.
April 2-6—Kansas Pastors' School, Trin Methodist Church, Hutchinson, Kan.
Apr. 3-5—Convocation of the Jurisdictic al boards, South Central Jurisdictic Little Rock, Ark.
Apr. 3-5—Church Survey Commissi meets, Morrison Hotel, Chicago, Ill.
Apr. 23-27—Council of Bishops mee Grand Canyon, Ariz.
Apr. 29—Rural Life Sunday.
Apr. 30-May 3—Annual meeting of t Board of Education, Nashville, Tenn.
May 6—Childhood Sunday.
May 6-13—National Family Week.
May 13—Festival of the Christian Ho (Mother's Day).

On February 25 (or a Sunday ne that date) every Methodist church being asked to receive a freewill de cation offering. It will be necessary double the offering of last year order to take care of these emergen needs. Churches are being asked give at least one dollar per active me ber.

New Courses Ready

A new elective course for intermediates called *What Does It Mean to Be a Church Member?* has been issued by the Editorial Division of the Board of Education in time for use in training classes for church membership before Easter. The new study contains both pupils' and teachers' helps (25 cents). It was written by Warner M. Hubbard, Methodist pastor of Clear Lake, Iowa.

A complete listing of dated and undated units of study in the area of the meaning of church membership will appear in the March issue of *The Church School* and will be reprinted in the March issue of *Shepherds.*

Scheduled for publication early in February is a new leadership education text entitled *Church Use of Audio-Visuals,* by Howard E. Tower, director of the audio-visual department of the Division of the Local Church.

To be available soon afterward will be *Protestant Backgrounds in History,* by J. Minton Batten, professor of Church History in the School of Religion, Vanderbilt University. This is also a leadership training text.

Announcement has been made that a printed guide for using the film, *Crossroads* has been issued through the Editorial Division. Soon to be issued will be guides on the Encyclopedia Britannica film, *Alcohol and the Human Body,* and the Arthur Rank film, *Barabbas, the Robber.*

High school students will study, "Our Church and Its Ministry" in February and March (*Highroad*); parents will study "Christian Attitudes Toward Vocations" in March and "Our Church and Our Ministry" in April (*The Christian Home*). The Learning for Life course for June will be on "The Christian Ministry" (*Learning for Life Quarterly*).

Beginning with the issue of April, May, and June, Learning for Life courses for adults will appear in a separate quarterly called *Learning for Life Quarterly.*

WOMAN'S SOCIETY NOTES

Together with the four regular studies of the Woman's Division (outlined in a previous issue of THE PASTOR) the women of Methodism will co-operate in the church-wide study of *The Methodists of the World,* by Ivan Lee Holt.

Plans for the closing year of the quadrennial Advance Program will stress the importance of the individual woman, the dedication of talents along all lines, and the need for every woman to participate through membership, both in the local organization and in the world-wide program.

At the close of the first ten years of the Woman's Society of Christian Service, the increase in organizations and membership is encouraging, the Woman's Division reports.

The number of local societies has grown from 25,779 to 28,693. Membership has increased from 1,250,809 to 1,483,387. Membership of "gainfully employed women" in the Wesleyan Service Guild has almost tripled in this length of time. Per capita giving of the Woman's Society members advanced from $2.38 to $4.05 in the ten years.

Program of Evangelism

The General Board of Evangelism is emphasizing the National Week of Visitation Evangelism from February 25 to March 1. During this week Methodism is challenged to win 500,000 persons for Christ and His Church.

Pastors are urged to arrange for dinner meetings at 6:00 P.M. daily in their churches so that they may effectively use Turn Over Charts to train their laymen in the art of visitation. Immediately following this training period, lay teams will visit in the homes for Christian commitments.

It is important for each pastor to order a sufficient amount of visitation materials at once. The Visitation Evangelism Packet, prepared in various sizes according to the number of active members in a church, is must for the successful promotion of this week. For sizes and prices of this packet pastors should see the order blank in February *Shepherds.* Included in this packet, but available separately, is the booklet "How to Have a Successful Week of Visitation Evangelism." This booklet may be ordered from Tidings, 1908 Grand Ave., Nashville 4, Tenn., at 10 cents a copy, 15 copies for $1.00.

Following the National Week of Visitation, each church is urged to organize a Fishermen's Club. These evangelistic visitors should call in the homes of the unchurched every Monday night until Easter or Pentecost. The Fishermen's Club Packet, available from Tidings at $1.00, is an aid in the organization and promotion of this continuing visitation program.

Closely allied to this enterprise is the matter of assimilating new members. Unless they are quickly activated they will be lost. The Tidings Assimilation Packet, priced at $1.00, provides practical helps for this program of deepening the spiritual life of new members. "How to Be a Fellowship Friend," by G. Ernest Thomas, is a leaflet describing ways in which individuals can share their church's experiences with those who are newly won for Christ. Selling for 5 cents a single copy, it may be obtained in lots of 10 or more at 2 cents each.

Helpful to the entire program is the card entitled "My Church Attendance Record." Costing 50 cents per 100, this card permits each person to check his own attendance week by week from the first Sunday in Lent through Easter. These and other materials may be ordered from Tidings, 1908 Grand Avenue, Nashville 4, Tenn.

WORLD SERVICE AGENCIES

Samples of Fourth Sunday leaflets for March, April, and May, prepared and distributed by World Service Agencies, have been mailed to Methodist pastors. The leaflets for these months are concerned respectively with "Foreign Missions," "Methodist World Service," and "Christian Education in the Local Church."

Mimeograph Illustrations continue to be of popular interest with many churches. These are line drawings from which stylus cuttings can be made for the church bulletin or parish paper. They deal with current World Service emphases and are issued bimonthly at a cost of $1.00 per year.

Remittances should be made direct to the Treasurer of The Methodist Church, 740 Rush St., Chicago 11, Ill. (The illustrations are sent every other month from the Service Department at 740 Rush St., Chicago 11, Ill.)

HOSPITAL GROUP WILL MEET

The National Association of Hospitals and Homes will hold its annual convention in Chicago February 28 to March 1.

According to Karl P. Meister, executive secretary of the Board of Hospitals and Homes, "This meeting will bring together from all parts of the United States Methodists who are closely related to the work of the 189 institutions. This number includes 71 hospitals, 60 homes for the aged, 49 homes for children, and 9 homes for deaconesses and youth. It is expected that between 400 and 500 persons will attend these meetings.

"Among the speakers of note will be Bishop William T. Watkins, Dr. Arthur Flemming, Bishop A. Frank Smith, Bishop Charles W. Brashares, and Dr. Roy L. Smith."

The Fountain

OPPOSITES

Vices . . . are as opposed to themselves as to virtue.

—Alec R. Vidler, in *Christian Belief*
(Charles Scribner's Sons)

BACK TO REALITY

. . . A friend and I stood late one night on the little bridge over the stream at Prutz. The village was asleep; all around us were the snow-covered hills gleaming in the moonlight, and the only sound was the ripple of the stream beneath our feet. One of us said to the other how far we were in this valley of peace from all the sin and sorrow and suffering of the world. It was then that we caught sight of a crucifix, unnoticed before and fixed to the bridge. The sudden sight of the Sufferer's face, clear in the moonlight, was unforgettable. It seemed as though we heard a voice speaking to us and saying, "O foolish men, we think that peace is ever found in seclusion from the world, or in flight from its suffering. Here, on the Cross, is My peace which I give unto you." *Solvitur Patiendo.*

—H. Wheeler Robinson, in *Suffering, Human and Divine*
(Macmillan Co.)

LAST MYSTERY

Death remains the one last citadel of mystery which autonomous man is compelled to surrender to his God.

—Theodore O. Wedel, in *The Christianity of Main Street*
(Macmillan Co.)

"IF WE FAINT NOT . . ."

I ask you to observe that Christ's appeal to His followers to lift up their heads in desperate days was no piece of sentimental bravado, encouraging baseless hopes. There was a reason for the upward look; and very definitely and unequivocally He told them of it. *"For your redemption draweth nigh."* In other words, when things are at their worst, you had better be alert and wakeful, more vigilant then than ever, for that is the likeliest hour for a new decisive emergence of the Spirit of God upon the scene.

—James S. Stewart, in *The Strong Name*
(Charles Scribner's Sons)

ON KEEPING SOCIAL REGISTERS

. . . Those who have compassion and give away what is their own should be warned not to become conceited and rate themselves above those others on whom they bestow earthly goods.

—*St. Gregory the Great on Pastoral Care*
(Newman Press)

THE REACH OF THE GOSPEL

The social gospel is the old message of salvation, but enlarged and intensified. The individualistic gospel has taught us to see the sinfulness of every human heart and has inspired us with faith in the willingness and power of God to save every soul that comes to him. But it has not given us an adequate understanding of the sinfulness of the social order and its share in the sins of all individuals within it.

—Benjamin E. Mays, in *A Gospel for the Social Awakening*
(Association Press)

HIGH MOMENTS

There have come to all of us enough high moments to redeem us if we but conserve them. The trouble is we allow them to grow dim or to disappear. We fall short of our dreams and begin to doubt them. We struggle and go down under the flood and become cynical. We share in the shameful and excuse ourselves on the pretext that "we are only human you know," as if to be human meant to be low and lewd. We forget that the prodigal son on his way back to his father's house was just as human as he was on his way out to the far country.

—Roy L. Smith, in *Communion Meditations;* Gaston Foote ed. (Abingdon-Cokesbury Press)

NONE BEYOND HOPE

. . . The Christian understanding of life can be summed up in this sentence: No man is so good that there is no evil in him; and no man is so bad that there is no hope for him.

—Wilhelm Pauck, in *The Heritage of the Reformation*
(Beacon Press)

POSSIBILITIES

Life is not a destiny which is rigid and unshakeable. It is a series of glorious possibilities out of which we are privileged to shape our future. Not all individuals have been endowed with talents by which they can win high honors or public acclaim. Many people achieve their desires while rendering faithful service in lowly positions. The important consideration is the willingness to accept and carry out such obligations as are given to us. The fear of facing life has little power to disturb those who are consumed with a desire to serve others.

—G. Ernest Thomas, in *Faith Can Master Fear*
(Fleming H. Revell Co.)

THE MEASURE OF PREACHING

The truth is, no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience.

—Phillip Brooks, in *Lectures on Preaching*
(Zondervan Publishing Co.)

THE COMPLICATED LIFE

The more values a person cherishes, the more vulnerable he is to attack. If an Indian has one loincloth, one bow and set of arrows, he has not many things to lose as compared with a modern city dweller whose house and office are full of heirlooms and gadgets in varied assortment. The wider his range of values and appreciations, the more refined are the instrumentalities by which they can be attacked.

—Paul E. Johnson, in *Christian Love*
(Abingdon-Cokesbury Press)

WISE MEN

. . . The law and the prophets were a sacred school of the knowledge of God and the conduct of the spiritual life for the whole world.

—Athanasius, in *The Incarnation of the Word of God* (Macmillan Co., 1946)

WE COULD HAVE DONE MORE

Our Protestant Christianity has impressed the world with its boundless energy and its businesslike administration of its affairs. However, one wonders just how successful we have been in impressing upon the minds of people the necessity for meditation and prayer. While our ceaseless activity has unquestionably achieved a great deal, it is altogether possible that much more could have been done if such activity has been interspersed with a reasonable number of quiet periods in which the soul was brought face to face with God.

—Edward H. Pruden, in *Communion Meditations;* Gaston Foote, ed. (Abingdon-Cokesbury Press)

FAITH

Merely to hug a creed and to take no risk is no more faith than to hug a time-table is to take a journey.

—John Henry Jowett, in *Great Pulpit Masters Series, Vol. V* (Fleming H. Revell Co.)

TWO FAMILIES

I remember two well-to-do farmers who were neighbors of each other when I was a boy. One of these farmers was a devout Christian, with a lovely Christian wife. The other was an honest and upright man, but neither he nor his wife had the slightest interest in religion. Both of these farmers raised large families. The Christian parents took every child into the church with them, and out of that home came three effective ministers.

When the other farmer was some sixty years of age he was soundly converted. His wife was in entire sympathy with him. But by this time all their children were grown. I have seen that good man stand up in our little village church and shake with sobs for the waywardness of his children. But he was not able to reach one of them. They were not only unimpressed by his belated piety, they were ashamed of it. God forgave him, but he had to reap in his children what he had sown.

—Clovis G. Chappell, in *The Pulpit in the South;* Frank S. Mead, ed. (Fleming H. Revell Co.)

GRACE

God creates out of *nothing*—wonderful, you say; yes, to be sure, but he does what is still more wonderful: he makes saints out of sinners.

—S. Kierkegaard, in *The Journals*

INFLUENCE

It seems that a young girl applied for membership in a certain church, giving as her reason the fact that a doctor in the community was a member of the congregation. The doctor was mystified because he did not know the girl at all. Then she told her story. It seems that she had had to make a number of telephone calls late at night and through carelessness had called the doctor's house on several occasions. Each time, though she aroused him from a sound sleep, he had been courteous and forbearing, an attitude which contrasted strangely with the reaction which she knew would have been hers under similar circumstances. She found out that the doctor was a member of a certain church, and so she resolved to accept the faith that could put such a Christ-like attitude into the heart of a man. That's a simple story about little things, yet by not being resentful of the girl's carelessness that doctor was witnessing for his Savior. He demonstrated his Christianity by turning the other cheek. That is the influence Jesus wants each one of His followers to have.

—W. A. Poovey, in *Problems that Plague the Saints* (Wartburg Press)

NEWS OF VICTORY

Mark tells us that Jesus died and was buried; but he did not stay dead. He rose to life again, and obviously that is the true end of the story which relates how the Kingdom of God came to earth. It means that the conflict, the suffering, the apparent failure, were all incidental to a real and permanent victory of the Spirit of God, won on this earth and in history, and affecting the life and destiny of every human being. And that, I suppose, is why Mark did not call his book a *Life of Jesus,* or *Memoirs of Jesus,* but *The Gospel of Jesus Christ;* for the word which we translate "Gospel" means something like "Good News." But in particular it means "News of victory."

—C. H. Dodd, in *About the Gospels* (Cambridge University Press)

FOR HARDY SOULS

. . . It is understandable that a period of religious fermentation like ours, when the emotions swing to and fro between a superficial rationalism and a muddled mysticism, may not feel attracted to the vigorous theology of Paul, which to the one group appears too mysterious and to the other too intellectualistic. However, as the religious unrest deepens, there will emerge an urgent demand for real guidance in the profoundest distress of the soul. And when there anew shall appear larger numbers of awakened and anxious consciences, there will also arise a deeper interest in, and understanding of, Paul and his interpretation of the gospel.

—Olaf Moe, in *The Apostle Paul* (Augsburg Publishing House)

THE GRIEVED HEART

God is often unable to give because man is not worthy to receive. A pastor was called to a home one evening to counsel with troubled parents. With much difficulty and deep emotion the father presented their great sorrow. With tears streaming down he said, "I have accumulated a business. Mother and I have now come to the years when we feel we should step out of active work and pass this business over to our son. Our son, however, is not trustworthy, and we cannot give him what we have for him." As the heart of this father was grieved that he could not give what his love prompted him to give, so the heart of God must be grieved because so often men are not trustworthy.

—John S. Stamm, in *Communion Meditations;* Gaston Foote, ed. (Abingdon-Cokesbury Press)

Behind the Curtain in Eastern Europe

By D. F. FLEMING

This article, the first in a series of two, begins a discussion of four recent books on Eastern Europe. These books offer an account of conditions in this area of the world that contradicts many rumors and heresay reports. The author is professor of Political Science, Vanderbilt University, Nashville, Tenn.

FEW of us have traveled behind the so-called Iron Curtain, but travel still occurs and there has been lately a remarkable sequence of four books on this area by trained observers.

What is happening in this first theater of the Cold War? John Gunther, author of *Inside Europe* and a famous American newspaper man went to see in 1948. (*Behind the Curtain,* Harper & Bros., 1949, 363 pp., $3.00). He found no hot terror anywhere, no killing and persecution comparable to what went on under the Nazis, but the upper and middle classes were slowly being eliminated by denying them the means of livelihood. He did not see a single Russian anywhere and encountered no discourtesy or unfriendliness. The "satellite" governments all vigorously denied the term, and Gunther became convinced that they really believed they were democratic.

Behind the Curtain is a candid, honest report of developments in East Europe which will repay any reader.

In both 1947 and 1949 Joseph Harsch (of the *Christian Science Monitor*) one of the most reliable reporters in the United States, journeyed through East Europe and reported his findings in a small book, *The Curtain Isn't Iron* (Doubleday & Co., 1950, 192 pp., $2.). This book can be read in a couple of very profitable hours.

Traveling through Poland he, too, found "unvarying courtesy." In Czechoslovakia police powers were not used widely or viciously on the mass of the people. The transition to communist rule had disturbed relatively few. Some 15,000 wealthy people had been dispossessed and had mainly become émigrés. The merchant class had been broken. The peasants were better off and labor enjoyed idolization, good rations, and guaranteed jobs. The Czechs, he found, remembered that the "West has let them down at every turn in the last 300 years," from John Huss through Munich to date.

In Austria Harsch found Russian power and influence very visibly and rapidly crumbling, under the never ending resistance of the socialists. The Reds had been unable to persuade them that communism was better than the socialism they already had—a striking refutation of t thesis in John Flynn's book, *The Road Ahead,* whi has blanketed the nation lately, the thesis that socialis leads to communism. Actually, there is no recorded ca where it has done so, and there is no hostility more bitt than that of communism for democratic socialism.

In 1949 Vernon Bartlett, long a member of the Briti Parliament and one of the most respected Liberal journa ists of this generation, toured the Curtain countries an published *East of the Iron Curtain* (Medill McBride Co 1950, 212 pp., $2.75) The pages in this book are sma but the content is thoughtful and rewarding.

Like others, he was impressed by the multiplicity bookstores in Belgrade, a dozen within 200 yards of h hotel. The long imprisonment which most communi leaders in East Europe had suffered in the prewar yea had left a mark on most of them, though not on Yug slav leader Mosche Pijade, a hunchback with a p thetically warped body. "I felt humbled by this ug little man who had not allowed physical hardship to er bitter him." Of the other leaders: "These men, howev detestable their methods, believe in something muc bigger than their own comforts or their own careers

In Austria, too, he found a remarkable manifestatio The military police were international, one America British, French and Russian traveling constantly togeth in each police car, without a single recorded case trouble among them—an object lesson from which the governments are unable to profit.

Also in 1939 Howard K. Smith, the head of Columb Broadcasting Company's European staff, wrote a boo about Europe, including the Curtain countries. *Th State of Europe* (Alfred Knopf, 1949, 408 pp., $3.75) the most courageous and compelling book about worl politics that has been written since the end of World Wa II. Reading it is an impressive experience, after whic the reader will never be the same gain, though he will ap preciate anew the candor, forthrightness, and penetra tion of Smith's radio broadcasts. No one in the Weste world has spoken quite as fearlessly what he believes t be the truth, or exhibited a deeper faith in the ultima triumph of truth.

After a chapter on the reasons for Europe's long pr macy, Smith shows how the winter crisis of 1946-47 lai Britain low and created a political vacuum in all We Europe, which we are still struggling to fill.

Other sections give vivid insights into the Russia

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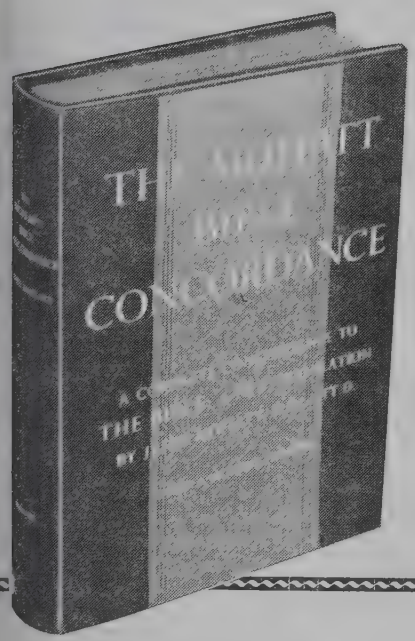

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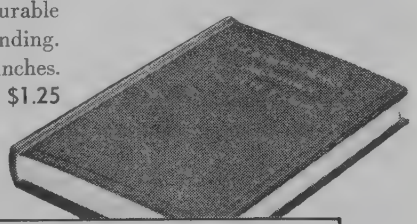

The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
He was with God in the very beginning:
through him all existence came into being,
no existence came into be-

ferred the right children of God, t those who believ Name, who owe th theirs to God, not blood, nor to any i the flesh or of ma Logos became flesh ried among us; we

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Revolution of 1917 and what followed, into the epic resistance of the Soviet peoples to Hitler, into Soviet foreign policy and the possibilities of getting along with the U.S.S.R., into the tremendous strengthening of big capitalism in the United States which occurred during the late war, and into the trends toward the imperialism of an American Century which our colossal economic power generates.

The book portrays the great postwar Russian popularity in the West which the Reds have dissipated and how they have done it, but it does say that, unlike fascism, communism is moving in the direction of history. If this is true, the future of all civilization may depend on our understanding why it is true.

Smith explains how the four-power rule of Germany was bound to break down, with each power acting honestly in response to desperate domestic needs, with no serious thought by anyone of dominating Germany. He shows how, as in 1918, we have again prevented a revolution in Germany and restored the old ruling elements, with a consequent deepening of the extremes of wealth and poverty.

His chapter on Spain will stir the conscience of an one who has one by its evidence that during the Spani Civil War the West exemplified two leading commun dogmas: that social change can come only by violence a that the will of the common people does not count in t Western democracies. The majority of Americans fav ing the Spanish republic was large, in Britain it w larger, in France it was overwhelming, yet all of t governments aided and abetted the farce of "Non-Int vention," which killed the Republic. "The Spanish Civ War was a testing time for Western morality and fro it the West emerged unclean"—with long continui damage to itself and to its future.

The shocks in Smith's book are many. For exampl the much deplored nationalization of utilities and bus nesses in Britain has brought that country up to the lev of nationalization long held by intensely capitalistic ar individualistic Switzerland—about 20 per cent. The ra brutal Sovietization of Bulgaria, including the executio of 100 of the old leaders after one trial, was touched o by Churchill's smashing of the left-wing ELAS mov ment in Greece by force. Virtually all East Europea Peasant parties have become middle class, urban-le parties.

The execution of the Bulgarian Peasant Party leade Petkov, a man of incredible courage, was a tragedy. Y the terrible torture and murder of the earlier peasa leader Stambouliski in 1923 and the killing of 12,00 grass-roots Bulgarian peasant leaders by the Rightis aroused no protest in the West, whose representative closed their eyes to it. Butchery always seems much mo horrible to us when it is committed by the Left.

Even the term "the Iron Curtain," Smith reveals, wa not originated by Winston Churchill, who gave it worl currency. It was created by Goebbels in an editorial i his weekly *Das Reich* shortly before the end of the wa Yet the most arresting thing in *The State of Europe* is th well-buttressed evidence that Western Europe is a defic area, one that is on the downgrade, with some deteriora ing peoples and some apparently insoluble social prob lems, while East Europe has rapidly expanding economie already largely integrated, an abundance of natural re sources, and some of the most indomitable peoples i the world, now rapidly expanding and solving their socia problems. He says that in East Europe the communist-le governments are creating the basis for freedom by edu cating the peoples and giving them a rising standard o living.

The average American newspaper reader and radio lis tener would, of course, greet statements like these wit angry incredulity. Yet if Smith's analysis is true it i supremely important to know the truth. It could save u from defeat in a war which bombs could not win.

These four books offer an unusual opportunity to chec one observer's judgment against that of several others. I a succeeding article I will try to state the points abou which these authors agree in their estimate of condition in Eastern Europe. All of them were concerned to fin whether this region is likely to be the scene of a thir world war.

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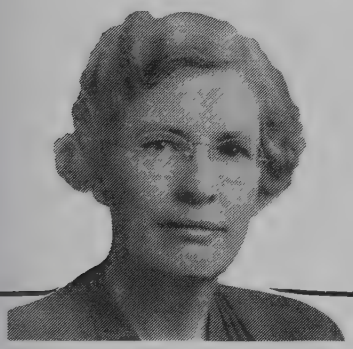

Recommended by Georgia Harkness

One of today's most influential Christians recommends these books . . . to give you faith, hope, guidance during the Lenten season. Include several of these on your reading schedule for Lent . . . and they make nice gifts, too!

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THE GOSPEL AND MODERN THOUGHT, *by Alan Richardson.* A book on how as well as what to believe in the field of Christian thought. Tells how modern scientific method can be combined with Biblical faith. (OU) **$2.00**

PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN, *by David E. Roberts.* This book establishes the much needed bridge between theology and psychotherapy. (SC) **$3.00**

WHITE WITCH DOCTOR, *by Louise A. Stinetorf.* This novel is the unconventional, moving story of a woman missionary nurse in the jungles of Africa. It deserves its popularity. (WP) **$3.00**

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REVIEWS

Christian Guidance

BASIC CHRISTIAN ETHICS, *by Paul Ramsey. Charles Scribner's Sons, 404 pp., $3.75.*

This is a book written primarily with an eye cocked on the American undergraduate, to be used in teaching courses in Christian ethics. But it actually can and will serve a wider purpose. It fills a real gap in contemporary religious literature in the area of Christian moral theory. There are numerous books that provide sentimental, easy-answer guidance to moral problems, of the "self-help" and "how-to-live" variety, most of them pretty thin. And there are a few books on Christian ethics of solid dimensions that are studied in seminary, then usually forgotten by the working pastor. Ramsey's book steers a careful course between these two. It is solid, certainly, in its thinking and its subtlety, but it is also a "popularization" which is full of vivid and contemporaneous illustrations.

In content the book bases its case for Christian morality on the ethical insights of the Bible, its first three chapters defining the theocentric character of Hebraic morality and the "fulfillment" of the Law in the ethics of Jesus and Paul. The book draws heavily on the insights of Augustine, Luther, Kierkegaard, and Reinhold Niebuhr to explicate the biblical point of view in terms of the baffling ethical problems that face modern man. It is thoroughly Protestant in repudiating scholastic legalism and grounding the life of the Christian on the single virtue of obedient love. Morality is one, not many. The Christian life is neither obedience to a set of rules, nor lawless anarchy. "Everything is permitted which love requires."

The closing section of the book,. "Christian Love in Search of a Social Policy," shows how the Christian ethic is appropriate to the structures of community, as much as to the individual. Here Ramsey shows considerably more hospitality to the insights of so-called "secular morality" (particularly to the British idealists) than many neo-Protestants who tend to sniff at moral theory that does not begin and stay within the fold of Christian revelation. Incidentally, the book contains as impressive a statement of a nonpacifist "Christian ethic of resistance" as may be found in modern Christian writing.

There are points at which any reader or reviewer may have misgivings about the book. It is occasionally devious and discursive. Ramsey spends quite too much time fencing with opponents to the right and to the left on various detailed issues. It is good sword play, but not always relevant. One wonders, too, why the statement of the view of man's nature (ch. VIII) is reserved for a late point in the book instead of being included early as a premise of the whole argument.

But these are minor quibbles. For this reviewer the heart of the book is in the right place. For the pastor who is looking for serious and provocative insights into his own moral life and the life of his congregation, and authentic Christian guidance—and who is not content with easy panaceas to pull out of the homiletical hat—this book will provide stiff and rewarding study.—***Waldo Beach.***

REVIEWERS

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MARSHALL WINGFIELD, president of West Tennessee Historical Society and pastor of First Congregational Church, Memphis, Tenn.

The Voice of the New Testamen

THE KINGDOM AND THE POWER, *by Paul S. Minea Westminster Press, 269 pp., $4.50.*

These lectures, delivered at Austin, Texas, by the professo of New Testament Interpretation at Andover Newton Theo logical School and here expanded, are best described, as i the subtitle, "an exposition of the New Testament gospel. They are a sympathetic attempt to see, as from within, th common experience and perspective of first-century Chris tians, repeating their language without reducing it to wooden system of theology.

The author is well aware of the danger of trying to forc ourselves into ancient thought forms. "Our carefully devise reconstructions of Biblical theology may well hide a ne bibliolatry, a new 'paper pope,' which inhibits alert listenin for a new message from God and faithful response to it." Ye he finds it possible to restate in a fresh way the unified con tent of religion as given by the New Testament writers, an to indicate its relevance to our problems of today. Thes problems are not merely the superficial questions of peace o mind or international peace, but the resolution of tension i the subconscious and in the cosmic realms.

There are in fact several levels in which the gospel recog nizes conflict and victory. The early Christians tended to fus them one with another. They also showed a capacity to tele scope the usual categories of time, thus uniting the present past, and future experience whether of the individual or o mankind.

Inevitably in such a reconstruction of the authentic biblica

tline of thought and experience some features are empha-ed more than others. The author freely uses the concept Satan, as did Christians in the earliest times and as Luther d. Does he take it as literally as they did? If not, are its posites, God, Christ, or the Holy Spirit, also less literal? applying to these opposing forces the problems of today, he dramatizing as well as reporting?

A deep insight into realities is shown by the fearless ex-sing of the false assumptions of much that passes for hristian faith. Minear recognizes how pride, self-esteem, orldly standards of rank, techniques of power, the use of rong weapons, are all temptations to the disciple and to the urch. Every success in the Christian life leads not to rest ut to more difficult testings. "When a command appears ast possible for the disciple, then it becomes more imper-ive." Dr. Minear describes relentlessly the marks of false ride or of half-way allegiance.

Unlike his earlier *Eyes of Faith* (Westminster Press, 1947), is book confines itself to the New Testament, excluding the ld. The integration of the thought is therefore easier, the va-iety seems to be mere variation of a common theme. Yet the uthor has not reduced it to too simple formulas. He faith-ully reviews the many facets of the New Testament content, ouching upon some of the problems that have engaged theo-ogians most recently. The book is beautifully, winsomely ritten, herein reminding one of the lovely early Epistle to Diognetus. It is rich in suggestion for those who wish to carry he full message to others, and what is more important, to onform their own lives to the pure gospel.—***Henry J. Cad-ury.***

A Whole View of Man

PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN, *by David E. Roberts, Charles Scribner's Sons, 161 pp., $3.*

This is one of the most significant religious books to appear in many years. It is the first mature effort to relate psycho-therapy to Christian thought in an extensive way. The author is an able theologian who in his writing reflects a firsthand acquaintance with psychotherapy. It is neither a book on pastoral work nor a contribution to Christian thought, but its urgent concern to relate theology to the processes at work in healing relationships makes it highly significant to any-one concerned about a more helpful pastoral ministry.

Roberts points out that religion was once the only dis-cipline speaking to the whole life of man, but that help from secular therapy has increased the capacity of many of our contemporaries to be honest with themselves, to love sincerely, and to be more effective in the face of life's problems. What-ever a minister may think about psychiatric *theories* in their confusing and contradictory schools, he cannot ignore the concrete therapeutic *achievements* of competent psycho-therapy if he desires to interpret Christianity effectively to informed people of our day.

Roberts seeks to achieve his purpose in three essential steps. First, he examines the accomplishments of psycho-therapy and the methods by which it works. His treatment is characterized by freshness and authority, unclouded by tech-nical jargon. He offers a dependable picture of contemporary psychotherapy that will be welcomed by those too busy to read extensively in this highly technical field. Next, he ex-amines the relationship of faith and science as sources of knowledge. He shows that scientific method is the best means available for reaching certain types of descriptive knowledge about human nature, but that science cannot deal with values and ultimate meanings, and thus cannot pronounce on the truth or falsity of a religious doctrine. This is no new idea, but is helpful in this connection because it has not been considered by some who have attempted to relate religion to psychiatry.

A discussion of the doctrine of the Image of God is the foundation of Roberts' approach to Christian belief. His treatment of this idea, his discussion of the pathological nature of Pelagian moralism, and his treatment of the doc-trine of "Bondage to Sin" are extremely valuable. His ideas here, as in the chapters on salvation, contain much that is controversial but thought provoking. Space does not permit an adequate review of these significant chapters.

A question might be raised about the psychological side of the book. Modern psychotherapy is perhaps more of an art and less of a technological application of fully scientific prin-ciples than Roberts assumes. A more profound theory of the interpersonal relation than the book hints at would be needed to formulate many of the essential factors implicit in the healing process. This would suggest that perhaps many of the ideas secular therapists find useful in formu-lating their observations may be farther from the axiomatic truths that Roberts allows for, and *less capable of being carried from one discipline to another with valid results.*

The most serious deficiency of the book is its failure to deal with psychotherapy in a religious context as reflected in the modern pastoral care movement. Roberts seem to have written with Karl Barth looking over one shoulder and Karl Men-ninger looking over the other, but Boisen and Dicks were not around. Many before Roberts have seen the grace of God working through healing relationships, and have responded to this vision, not on the level of thought but of action, seek-ing to develop in themselves and in other ministers that trained sensitivity to interpersonal processes which greatly increases one's ability to mediate the grace of God. They have struggled with the opportunities and problems inherent in the role of a *religious* counselor, the problems of shorter range counseling, and have faced personality problems intimately related to religious conflict. In the process they have learned much from secular therapy, but also have learned to deal with problems of great relevance to religious thought that secular therapy cannot handle adequately.

A work on a Christian view of man must lose much in coherence and force by such an obvious omission of rele-vant data. It would seem that such an oversight would have been impossible had Roberts had significant experiences as a *counselor.* In spite of this fault, this is a work that will prove valuable to the teaching and practice of pastoral care. —***W. O. Rhodenheiser.***

Christianity and Health

THE CHURCH AND HEALING, *by Carl J. Scherzer. The Westminster Press, 272 pp., $4.*

With the rapidly growing interest during the past fifteen years of the relationship between the church and healing, it was inevitable and essential that such a book as this be written. Those looking for techniques should go elsewhere, but those looking for a careful study of the historic relationship between religion and health will find this book indispensable. It is a factual presentation with which anyone vitally concerned with the relation of the Christian Church and healing must be familiar. It gives the foundation upon which our thinking must be based if we are to answer these two vital questions: "What is the role of healing in the contemporary church? What is the contribution of the contemporary church to healing?"

The author has divided the book into four parts, beginning in Part One with the pre-Christian concepts in Greece and Rome, where healing and religion were regarded as identical. Then he moves on to the healing work of Jesus, and from there traces the relationship of healing to the Christian Church in the ancient and medieval ages.

The second part is a study of the Reformation and the post-Reformation periods. In this he shows the frequent failure of early Protestantism to recognize its responsibility in the area of healing. Some of the great advances in medicine are noted, but he also relates the story of the shameful practice of witchcraft, which was all too closely connected with the church.

Part Three is in some respects the most interesting, for it tells how the influences of the past have flown into our modern day. It includes a description of the church hospitals and of medical missions. Also it gives a description of the place and beliefs of Christian Science, New Thought, and Unity. The author gives special attention to the Emmanuel Movement, indicating that this had elements of true greatness in its ability to minister to both body and soul.

The fourth part is entitled "Looking Ahead" and includes short sketches of the life and contribution of some of the modern pioneers in the new pastoral care such as Anton T. Boisen, A Philip Guiles. and Russell L. Dicks. The chaplaincy program in hospitals is described as to both its origin and potential.

The final chapter is given to the fascinating possibilities one sees as he looks ahead in this field of religion and health.

The reader may wish as he lays the book down that Scherzer had done a little more in formulating and stating a working philosophy of the place of the church in healing and of healing in the church, but the author may have been wise in leaving that task to each individual reader and to later writings. Here are presented facts that any competent person must take into consideration in the formulation of a philosophy of the contribution religion and medicine can make to each other.

The Church and Healing is the third in the new series of books on pastoral care edited by Russell L. Dicks and published by the Westminster Press. This volume seems destined to become a standard reference book in this field and should help the Protestant Church reclaim its historical healing function.

The author, Carl J. Scherzer, for the past six years has been chaplain of the Protestant Deaconess Hospital in Evansville, Indiana, where he also is instructor in the School of Nursing. Prior to his coming to his present position and following his graduation from Elmhurst College and E Theological Seminary, Scherzer held several pastorates the Southwest. So by training and experience, the aut is well qualified to present this study.—**W. McFerrin Sto**

Religious Wisdom

RELIGION IN HUMAN EXPERIENCE, *by John R. Ever Henry Holt & Co. 556 pp., $5.*

When another history of religion makes its appearan there must be some distinguished reason for its being. ready Moore and Soper have well covered the field. John Everett need make no apologies or offer any excus His introduction to the history of religion may well sta alongside of these other works. In the years to come it w no doubt become a classic college text; for his avowed the is not just to recount history but to give a larger awarene of the world in which we live.

Keeping his purpose in mind, selection of material came a very individual matter. For instance, there is little no discussion of animism as such. Mohammedanism is co pletely ignored. Confucianism and Taoism are subheadin of Buddhism. This method has brought a continuity to study which no other book in the field has. After a preli inary discussion of "Religion and Culture," the author divid the remainder of the book into four sections: Hinduism, Bu dhism, Hebrew Tradition, and Christianity. Here are two pa ent religions and two offspring. Hinduism and Judaism a relatively national religions which have made no attempt evangelize the world, while Buddhism and Christianity a strongest today far from their birthplaces.

Hinduism with its absorption in Indian traditions and b lief that ultimate salvation comes from sacrifices; Buddhis with its mystic traditions and disdain from science an government; Judaism, which has combined "particularit with universality in a meaningful pattern of devotion an action"; and Christianity with its tenet of God entering hi tory through Jesus—all these have revealed the drive towar the divine, which is a part of the world's religious experienc

A final section deals with religion in the modern worl and after a discussion of naturalism and secularism, the fou main currents mentioned above are evaluated with referenc to their future value. Hinduism, which has been somewha liberalized, is taking an active part in the national affairs India today, while Chinese Buddhism is a failing force Japanese Buddhism, with its missionary movement in th Pacific Isles and Ceylon, is more vital.

The Hebrew tradition has received a new outlook in th establishment of Israel. Christianity, beset by secularism an naturalism and torn within its own confusion, faces a grea test in its controversy with atheistic social forces.

The scriptures of all religions provide the basis for grea spiritual beginnings. "The adventure of spiritual discover is still man's most meaningful quest." Everett concludes wit the statement that the reason spiritual leaders have bee truly great, naming Jesus and Gotama as examples, is be cause "they had wisdom enough to read the past and courag enough to face the future."

Section summaries, fine illustrations, a good glossary, an a thorough bibliography make valuable additions to th scholarship and selectivity with which the author has ap proached his subject.—***Allan Gray.***

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Peace Proposals

GOD AND THE NATION, *Paul Poling, ed. Doubleday & Co., 128 pp., $2.*

This study by five authorities gives a variety of suggestions as to how Christians may understand and do something constructive about the present world situation.

Professor Harry Rudin (of the History Department at Yale University) expresses his conviction that man's feeling of insecurity has led to the calamities of war, and that little has been done since World War II to mitigate that insecurity. His answer is to place all military power under international restraint, turning the billions of dollars that are spent for armaments into the relief and development of the masses of people whose misery provides the best soil for communist growth. "If Christians do not find the answer, non-Christians must," he says, and he believes the outcome will be decisive for the life or death of Christianity.

Mrs. Vera Micheles Dean, research director of the Foreign Policy Association, urges us not to identify Russia with communism, and asks that we try to understand the background of serfdom and revolution out of which the present communist rulers of Russia have come. She sees these rulers pushing as far as they can get until halted by war or a balance of power, and, like Rudin, she believes the present cold war is the result of the power vacuum in Europe. Now, with two great powers facing each other, war is possible at a moment's notice. She also believes that if we will rid ourselves of the hysteria of fear, lift our own democratic behavior above reproach, and work through the United Nations on all world problems, that we can avoid war and at the same time keep faith with our ideals of freedom.

Walter Van Kirk is secretary for international affairs of the Federal Council of Churches of Christ in America. His theme is the predicament of world government, and he traces the development of the United Nations, the various proposals for federal union and world federation. He thinks that a fundamental danger, which is felt by the churches, is that a sudden move to transform the United Nations into a sovereign world government might undermine the present world organization. And he believes that the machinery of world organization is not so important as the spiritual quality of the people who propose it; therefore, we must engender the spirit of "neighborliness and reconciliation" in the minds of men if we expect the nations to surrender sovereignty to a world government.

James P. Warburg is a former banker who is giving his time to promote ideals of internationalism. He brings a visitor from Mars to evaluate our foreign policy, and the poor fellow is puzzled by our stupidity, irritated by our ostrich-like tendency to hide from facts, and finally remarks in sarcasm that our policy looks like a "straddle between hope and fear."

Instead of negative attitudes Mr. Warburg urges positive action. Like Professor Rudin and Mrs. Dean, he believes that a solution of the problem lies in eliminating the causes of human misery in the world. He is sure that only governments can begin such work, but that private capital will follow in the industrial progress that this will initiate.

He warns that the United States must work through the United Nations and closely with other governments lest we become the world's economic overlord, hated by all those we would help. He analyzes the proposal of Senator McMahon and urges that even though we are not able to obtain a disarmament agreement with Stalin, we *must* afford the money to project a vast effort to raise the standard of living for t masses of Asia and Africa and the Middle East, or perr them to be successfully wooed by Communists.

Professor Pitirim Sorokin of Harvard has been a rema ably accurate prophet of doom, and his analysis of our "s sate" culture has given small comfort to most of us. proposes nine theses on war and peace which underline t ideas: that war has become so suicidal that it is unthinkal as a method for settling international conflict, and that it c only be avoided if we will use atomic energy and all oth forces of nature for productive purposes. His picture of "o sick world" is gloomy but convincing. He agrees that c "cold war" is due to the rivalry of just two great powers. B he is hopeful that mutual tolerance, genuine compromise both sides, then "cold" co-operation in raising human star ards, may offer a way out.

Each of these writers has important things to say, and wh all men are seeking to avoid the calamities of a third wor war, their words take on added significance.—***Hugh Stuntz.***

Symposium on Faith

FRUITS OF FAITH, *J. Richard Spann, ed. Abingdon-Cok bury Press, 240 pp., $2.50.*

Fruits of Faith is a book with an interesting idea. In three-part symposium by eighteen ministers, educators, ar administrators, it seeks to describe the fruits of faith in chan ing individual lives, our social relationships, and our world

Part One discusses the cardinal elements of the Christi faith—God, Christ, the Holy Spirit, the Bible, and man. Pa Two seeks to describe the fruits of this faith in the life the individual Christian, discussing such subjects as person religious experience, prayer, sin, forgiveness, atonemer mental health, and immortality. Part Three deals with th fruits of faith in society—the home, family relations, soci reform, Christian vocation, and citizenship.

This symposium suffers from the same defects that or often finds in such efforts. It is not all equally well done, ar it lacks the kind of unity which single authorship can co fer. One notes a certain confusion at times as to whether th writer is discussing the fruit of faith or the source of fait Furthermore, the treatment is not profound in most instance and the selection of subjects to be discussed often seen rather arbitrary. A good many topics that might well ha been included are omitted. One may wonder, for instanc why there is no discussion of the Church, or why, in conside ing the fruits of faith in society, there is nothing said of ra relations or war and peace.

The lectures (the chapters of the book were delivered a lectures at the Annual Conference on Ministerial Trainin at Evanston, Illinois) are published in a readable style. The should prove very useful also to laymen. Since they wer prepared by men and women of intelligence and faith suc as Professors Nels Ferré, Emile Cailliet, Georgia Harknes and others, there is much Christian content and many helpf insights.—***Albert J. Penner.***

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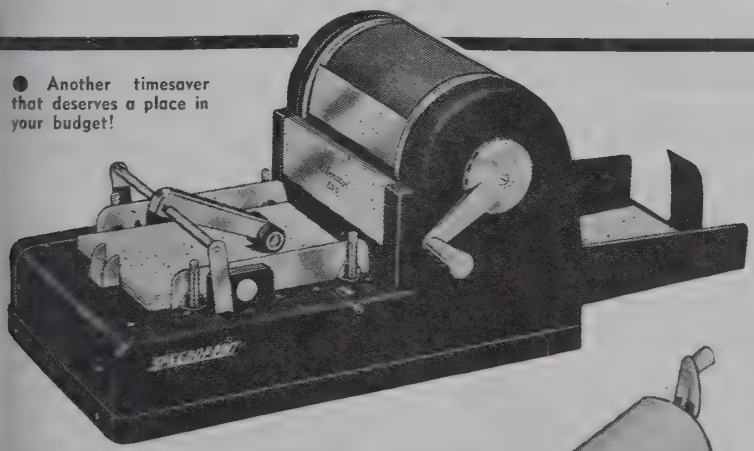

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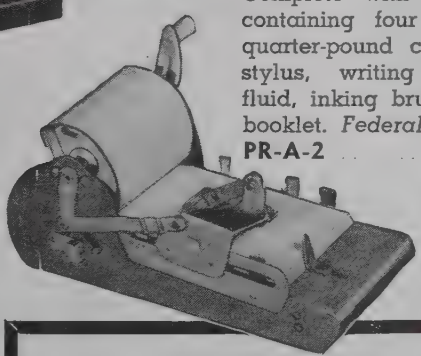

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The Matter of Mysticism

THE PHYSICAL PHENOMENA OF MYSTICISM, *by Montague Summers. Barnes and Noble, Inc., 263 pp., $4.50.*

Not a few excellent books have appeared in recent years dealing with mysticism, but none has given much attention to the physical phenomena associated with it. This book does just that. Starting off with a discussion of mysticism in general, far the greater part of it is concerned with the various physical accompaniments of mystic experience. It is a most interesting book, for the variety of physical phenomena is amazing.

The author lists specifically at least twenty and illustrates all of them from the lives of the mystics. Just to name some of them will suggest the fascinating nature of the discussion. They are ecstasies, rapts, trances; levitation; bilocation, or the ability to appear in two places at the same time; luminous radiance; supernatural fragrances and perfumes; inedia (supernatural abstinence from food); supernatural lack of s —one mystic did not sleep in e years; supernatural dreams; myst marriage; demoniacal molestations; corruption of the body after death; finally stigmata. The last-named f claims most of the author's attentio number of the famous cases of s experience are narrated at some len and this includes that of some of most famous mystics of all time.

The most extraordinary cases cited, for example: that of Lady Cl whose stigmata appeared on the in of the heart, and were seen, of cou only after her death, when the heart cut open. Here "all wrought out of flesh, filaments, muscles, and ner were indeed discovered the Crucifix other instruments of the divine Passi All these were modelled and sc tured, clearly represented, by means hard nerves of flesh, each in its c cellule. . . ."

Still another notable discovery made. In the gall bladder were fo three hard pellets, ". . . no ordin calculous formation," physicians tested. What could they signify? T commission charged with inquiry i the discovery "had no hesitation in knowledging that the three globes w emblematical of the Most Holy Trinit

There is much in the book which p a strain upon the credulity of t reader. How can such things happe Or did they indeed happen as told? T author stresses throughout the book t rigid requirement of the church in t matter of proof. He insists that the b den of proof is most definitely on t mystics, and that generally they have difficult time securing the approval the church. Reference is made to te applied by physicians and scientis some of them "freethinkers." In ma cases they have no explanation for t phenomena save that it is a mirac Yet in some cases cited all this fails carry conviction to this reader.

The author has evidently covered vast amount of literature on the subj and documents his cases rather ful The reader, if he commands enough d ferent languages, can therefore ma his own scrutiny of the sources. Most the cases are in the past, many of th long centuries ago, but some are s alive and presumably may still studied.

Most notable is that of Theresa N man of Konnersreuth in the Bavari Mountains. Not only does she bear t stigmata, but she also is a notable ca

by HUGHES WAGNER

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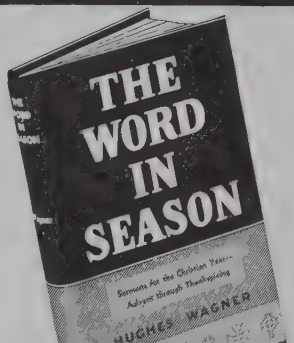

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inedia or supernatural abstinence m food. She is said to have subsisted ely on the sacred communion wafer ly for a long period. On every Friday od flows from the wounds made by crown of thorns, and on the first Fri- y blood is said to gush from the und in her side. The wounds in the nds bleed during Lent, and on Good Friday the stripes from the scourging become visible on her back.

The writer, an English scholar, is obviously a devout Catholic. Whatever view one may take of the cases, it is undeniable that here is interesting material for the psychologist, the psychiatrist, and of course the student of mysticism.—***Charles S. Braden.***

The Undoing of Comfort

HE AGE OF FAITH, Part IV of The Story of Civilization), *by Will Durant. Simon and Schuster, 1,196 pp., one-volume ed., $7.50; two-volume ed., $10.*

The professional historians stand alous (and jealous) guard over the ld of history-writing. Though presi- nt for twelve years of a well-known storical society, with considerable aining in history, this reviewer's his- rical contributions are still met with attitude on the part of the profession- historians which spell out the ques- on, "By what authority do *you* write istory?"

The coolness which I have experi- nced in a small way Will Durant has xperienced with a vengeance. When art I (*Our Oriental Heritage*) of this ries appeared in 1935, it was largely nored by the professional historians ho, if they mentioned it at all, ex- ressed amazement when a mere pop- larizer should dare to break into their ell-hedged field.

Durant's first volume treated Egypt nd the Near East to their conquest by lexander; the second reviewed the areer and culture of Greece to the oman conquest; the third recorded he history of Rome and Christianity rom their beginnings to the Council of Nicaea; and this fourth volume surveys Western and Near Eastern civilization rom the fall of Rome to the Renais- ance (325-1300). Part V, to be en- itled *The Renaissance*, will cover the eriod from 1321 to 1648, and Part VI, *The Age of Reason*, will bring the story down to our own day. Parts V and VI, ike the parts which have appeared, will be independent and self-contained olumes and, like their predecessors, will combine history, biography, and philosophy so as to give a satisfying perspective of the ages and cultures which they are to portray.

The external facts of *The Age of Faith* are impressive. There are 1,086 pages of text, 14 pages of bibliography, 35 pages containing 3,200 notes referring to over 500 authorities, and a 60-page index. There are also end maps, 5 chronological tables, and 46 illustrations.

The fact that most of these illustrations are of buildings, taken alone, might lead one to assume that architecture is overemphasized, but the text does not warrant such an assumption. Because the author has written so much in the field of philosophy one might approach this volume with the fear of finding intellectual history overstressed, but that fear would prove groundless. So far as this reviewer can discover, Durant does not impose Spengler's pattern, or any other hard and fast pattern, upon his materials. The nearest he comes to it is in his insistence that all civilizations strive to become comfortable, become *too comfortable*, and consequently fall. His best illustration of this is in the fall of the Roman Empire of which he says: "The higher birthrate outside the Empire and the higher standard of living within it, made immigration *or* invasion a manifest destiny." But this is not fatalism: there is an *or*.

To sum up: this book is free from pedantry, padding, and platitudes. It makes a whole millennium march before us along a luminous way. Events and cultural history are well integrated. Scholarly research is enlivened by anecdotes that illustrate and epigrams that are memorable. The honesty of the author wins our confidence. He reminds us at the outset that the book is as fair as prejudice will permit. He will not lie by saying he is without prejudice. He freely admits that the historian, like the journalist, is so tempted to sacrifice the normal to the dramatic that it is difficult to give a fair picture of any age. It is easy to see that Durant is on the side of the angels. One can almost hear him confessing the faith that the angels will win.—***Marshall Wingfield.***

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Illustration vs. Argument

THE CRAFT OF SERMON ILLUSTRATION, *by W. E. Sangster. Westminster Press, 118 pp., $2.50.*

This vigorous book by the minister of London's Westminster Central Hall will be welcomed by all who wish a popular discussion of illustration as it applies to sermon construction. It is concerned not only with the place, use, misuse, types, and sources of illustration, but also with methods of filing them and with the use of quotations.

At least four basic viewpoints of the author gives definite shape to the development of the subject. One is the strongly held conviction that the central element in preaching is the substance, the message, to wh illustration must always be second and subservient. A second is an usually high value placed upon importance of illustration. The third a reluctance to claim for illustrati any larger function or any grea power than it justly deserves. Fina there is a continued insistence tha minister should find his own illust tions, unaided either by the sermons others or by books of illustrations.

The reader may often wish that Sangster had covered his field m comprehensively and exhaustively. I instance, in the chapter on the uses illustration, no mention is made of t way in which illustration is often of u to enforce a truth by indirection—as the parable of the Good Samarit which, chiefly concerned with clarifyi the concept "neighbor," strikes by in rection a telling blow for Christian ra relations.

Again, in dealing with analogy as type of illustration, he mentions, in a dition to the helpful use of analogy, t fact that much spurious reasoni has gained currency by false analogi Since he accepts analogy as a type illustration, and since the volume concerned with the craft of illustrati many may wish that he had indicat wherein consists the difference betwe a true analogy and the false analogy.

Perhaps the only major point which a number of readers will be disagreement with Dr. Sangster co cerns his warning, "Do not confuse lustration and argument. . . . Obvious illustration and argument are not t same thing." Lacking any clarificatio the reader is left to wonder how, the analogy, a type of inductive argumen could be listed earlier in the volume one of the nine types of illustrati The author mentions that "the Greek and the philosopher Locke were awa of the danger of confusing illustrati and argument. But still the reader left unsatisfied when at least one Gree Aristotle in his "Rhetoric," recogniz a place for the equation of illustrati and argument, by stating that exampl which precede an enthymeme "see like an induction. . . . According when the speaker uses examples befor he must use a good many of them Practically, the parable of the Goo Samaritan will appeal to many as bo illustration and inductive argument.

The author's suggestions for filing i lustrations are down-to-earth and hel ful, and throughout the book he has, b illustrating his meaning with his ow illustrations, set for us a splendid ex ample.—***Robert White Kirkpatrick***

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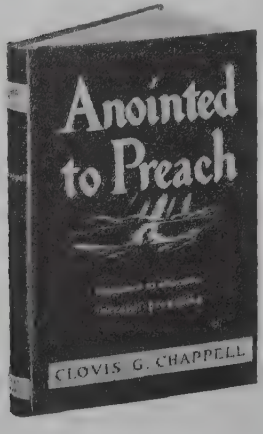

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Methodist Heritage

NDLESS LINE OF SPLENDOR, *by Halford E. Luccock. The Advance for Christ and His Church, 96 pp., 75 cents.*

This little book of Methodist history was written expressly to be read throughout the church during the Advance emphasis in January and February. Having read Luccock and Hutchinson's work, *The Story of Methodism*, I eagerly took up this one by Dr. Luccock. It did not betray my high expectations. Its interesting style so enraptured me that I could hardly lay it aside when more important things called for attention.

It is history written so interestingly that the laity who may dislike history will find themselves reading it through. The ministry will find it gloriously refreshing. Truly, chapter after chapter forms an endless line of splendor as the author makes our heritage live again. He makes quite clear why we are method-ists. The hardships and glories of the circuit riders are combined into a galloping epic. The sketches at the beginning of each chapter, drawn by Lynd Ward, enhance the format.

The reviewer noted a typographical error on page 57. The Missionary Society was organized in 1819 rather than 1919. Wesley's Aldersgate experience should be dated 1738 rather than 1739 as listed in this booklet. The author's figures regarding the number of preachers who died in early manhood are also a bit misleading. To an alumnus of Randolph-Macon College (chartered in 1830), the author's statement that "Wesleyan University at Middletown, Connecticut, is the oldest Methodist college in existence, founded in 1831" appears as a flagrant error in historical fact.

Outside of these minor discrepancies, however, high praise must be given Dr. Luccock for his excellent selection of material. Out of countless volumes on the subject, he has telescoped into this book sixty episodes in ninety-six pages.

—*J. W. Reynolds, Jr.*

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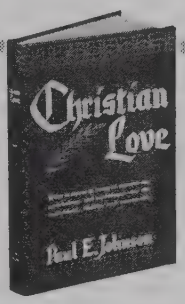

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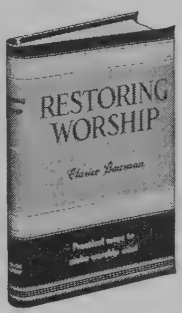

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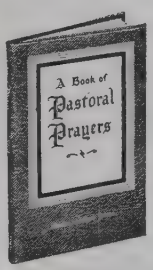

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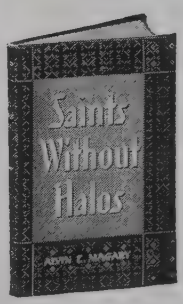

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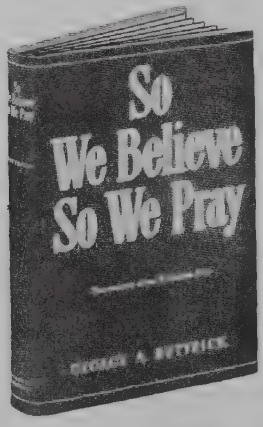

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GEORGE A. BUTTRICK, pastor of the Madison Avenue Presbyterian Church, New York City, is one of Protestantism's keenest thinkers and most distinguished preachers. Recognized as one of the most influential religious writers of this generation, he is the author of *Prayer*—a work which has become classic in its field— and other valuable works.

THE METHODIST PUBLISHING HOUSE

The Mystical Element

[*Continued from page 3*]

ve by faith in the Son of God who *oved me and gave himself for me.*

Similar treatment must be accorded Deissmann's effort to prove hat Paul's mystical experience of Christ is in the background of his metaphors of salvation: the accused erson is acquitted; the enemy is reconciled; the debtor finds his debt remitted; and the slave is released. Again, this would seem to be Paul's nterpretation of the atoning death of Christ primarily, and only secondarily (if at all) influenced by his mysticism.

On the other hand, Paul's experience of salvation, as distinct from his juridical theories, is another matter. This is something that is mystical and a matter of inner experience. And so the great passage of Romans 7:24-25: *Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!* What before was impossible for him, he is now "finding" and finding it through the Spirit, or through Christ, or however you might vary the phrase, according to Ernest W. Parsons.

At other times, Paul uses the phrase "new creature" or "new creation" to describe his new life in Christ. *Therefore, if anyone is in Christ, he is a new creation* (II Corinthians 5:17). The *old self* (Romans 6:6) has been replaced by the new creation and that is a present fact, though sins must still be resisted (see Romans 7).

If an ethical system can be developed from Paul's thinking, it is here that it will be found. *Have this mind among yourselves, which you have in Christ Jesus* (Philippians 2:5). Reflection upon the death of Jesus Christ leads Paul to his belief in the love of God (but not unmixed with His righteousness); perhaps, in similar vein, his reflection upon the mystical experiences of being "in Christ" leads him to his belief in love as the greatest of all gifts: *. . . hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us* (Romans 5:5).

Another certain result of Paul's experience of Christ was the church. What Christ is for one person, he must become for all, and this results in the unity of the church, says Sabatier. Primarily this is the work of the Spirit: *For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit* (I Corinthians 12:13). This Spirit is Christ Himself, *the Lord is the Spirit* (II Corinthians 3:17).

So Christ is not only the founder of the church, he is the spiritual principle of its life. Thus Knox notes that the "primitive Christian community was not a memorial society with its eyes fastened on a departed master; it was a dynamic community created around a living and present Lord."

Still, it was the present reality of the risen Christ, his "known" presence that Paul stressed most often. This has deep meaning for Christian life today, deeper than Paul's eschatology ever could have. Speaking of what "in Christ" means for Christian living, James S. Stewart sums it up:

"To be 'in Christ,' to have Christ within, to realize your creed not as something you have to bear but as something by which you are borne, this is Christianity. It is more: it is release and liberty, life with an endless song at its heart. It means feeling within you, as long as life here lasts, the carrying power of Love Almighty; and underneath you, when you come to die, the touch of everlasting arms." [3]

GUSTAV ADOLF DEISSMANN, *The Religion of Jesus and the Faith of Paul*, 1923 (out of print).

C. H. DODD, *The Apostolic Preaching and Its Developments, Three Lectures*, 1937 (out of print).

C. H. DODD, *The Epistle of Paul to the Romans*, Harper & Bros., 246 pp., $2.75.

JOHN KNOX, *Christ the Lord*, Harper & Bros., 146 pp., $2.

ERNEST WILLIAM PARSONS, *Religion in the New Testament*, Harper & Bros., 278 pp., $2.50.

AUGUSTE SABATIER, *The Apostle Paul*, 1891 (out of print).

JAMES S. STEWART, *A Man in Christ*, Harper & Bros., 331 pp., $2.50.

[3] Stewart, pp. 169-170.

God's Initiative

[*Continued from page 13*]

self, will of necessity be humble. *Unto me, who am less than the least of all saints, is this grace given, that I should preach . . . the unsearchable riches of Christ.* Aware that his authority is not his own, he will not set himself up as God or against God.

The assurance, on the other hand, that he is called of God and that the message which he preaches is the gospel of God will give him a sense of power and authority. *My teaching is not my own; it comes from him who has sent me. . . . I am not the source of the words that I say to you, but the Father . . . is doing these things himself* (Goodspeed trans.). That is real authority—the only authority which the Christian minister can rightly claim for his work and words.

In the conjunction of these two principles the minister will find his truest vocation. An overemphasis on the fact of one's unworthiness and passivity might conceivably lead into a sort of Uriah Heep-ish humility lacking real fiber. An overstressing of one's being divinely called and of speaking the very word of God might lead to spiritual pride. As both are held together—humility braced by power and pride curbed by wonder at one's calling—the way is opened for a ministry that is genuinely Christian because it neither negates nor deifies the person of the prophet.

This, then, is the significance of the divine initiative in vocation. The prophet is called to the service of God; he is, therefore, dependent upon God for his office. He does not create but receives his message and transmits it. The Gospel which he proclaims is given to him; its authority is not that of its human spokesman but of God.

This sense of the prophet's vocation and the "given-ness" of the gospel is the true word of biblical religion and the authentic voice of Christian faith in all ages.

Christian faith is not faith in man or in human reason or in strength or in anything else other than God as he is revealed in Jesus Christ.

monday morning

Over Their Coffee Cups

By BOYD M. McKEOWN and M. S. DAVAGE

This year Methodists will continue studying ways to improve relations among different races. (Race Relations Day is February 11.) The authors of this article are respectively, secretary, Department of Public Relations, Methodist Board of Education, and secretary, Department of Educational Institutions for Negroes, Nashville, Tenn.

MR. X, Mr. Y, and Mr. Z always met for mid-morning coffee. They are great friends. They are neighbors in business; they went through college together; they are members of the same political party, the same lodge, the same church.

They usually discuss current happenings but seldom argue. They agree more or less on a wide range of things that need to be done, and on how they should be done. They encourage each other's opinions, attitudes, and prejudices, and together they build up within themselves a smug assurance of the rightness of their ideas on just about every issue of the day.

That is, on all but the subject of race. That has a subtle tendency to keep bobbing up in some new guise. The courts, the newspapers, Branch Rickey, and the sports world do not help the situation much. Why can't they let sleeping dogs lie?

Of late the church has been particularly troublesome by observing Race Relations Day annually and by its extreme interpretation of Christian brotherhood. Mr. X is chairman of the Church Board of Education; and to the dismay of Messers. Y and Z he has seemingly begun to absorb and to defend some of these newer ideas about the rights of racial minorities.

THEY met as usual on a morning early in the new year, and Mr. Z plunged abruptly into the subject that had recently produced some near rifts in their relationship. "What is this Race Relations Day that the preacher was talking about Sunday?"

"It is an occasion," said Mr. X, "that the Methodist Discipline says should be observed in every local church on the second Sunday in February. According to the Discipline this special service should seek to do two things: it should make for better relationships and better understanding among people of all races, and it should be marked by the taking of a special offering in support of Methodism's 12 educational institutions for Negroes.

"Are not Negroes a backward race?" asked Mr. Y.

"No," said Mr. X, "there is no such thing as an inherently backward race. The Negroes are a long underprivileged race."

"But," said Mr. Z, "are not Negroes of great intelligence and achievement, exceptions to the general rule?"

"Not more so than is true in any other race," said Mr. X. "Within the white race, it isn't every day or in every community that one comes in contact with great singers like Marion Anderson or Roland Hayes; great poets like Countee Cullen; great scientists like Percy Julian; great surgeons like Peter Marshall Murray; great sociologists like Charles S. Johnson; great diplomats and peacemakers like Ralph Bunche; great religious leaders like Bishop R. N. Brooks; and great architects like Paul Williams."

"He has really been digging in on this question," said Mr. Y (aside to Mr. Z).

"I have been doing a lot of reading on it in recent months and I find the results of all this very gratifying. I confess that I have come to accept a new outlook on this entire question of human brotherhood."

Mr. Z continued, "But why provide higher education for Negroes when there is so little opportunity in our economic system for such college-trained persons?"

Mr. X said: "As I see it, opportunities for educated Negroes are creasing, not only in the professi but also in the business world. tionally known business firms using Negroes as research men their laboratories, as salesmen, in many other capacities. We m remember also that the demand Negro teachers, preachers, denti and physicians still far exceeds supply."

"Since you mentioned our chu Discipline, just how many Negro leges are related to The Metho Church?" inquired Mr. Y with creasing interest.

"At the present time there are t professional schools, nine liberal a colleges, and one junior college," s Mr. X.

"And do all of these receive all ments from the Race Relations off ings?" again asked Mr. Y.

"Yes, and the fine quality of se ice rendered by these institutio could hardly be continued witho this participation."

Mr. Z offered another questi "Do these schools meet the accept educational standards?"

Again Mr. X supplied the desir information, "Each one of these ins tutions is regionally or nationally credited. It is a wonderful achie ment when you consider their huml beginnings. You and I have eve right to be proud of them."

"But," interrupted Mr. Z, "fr what I hear a great many Negro have allied themselves with the Co munists. If that is true why spend o money on their education?"

"Comparatively few Negroes ha become Communists, in spite of ze ous and long continued efforts on t part of communist leaders to w their allegiance. Christian leadersh in education, religion, business, a the other professions has been t strongest bulwark against the spre of communism among Negroes America."

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That the great house be smitten into ruins,
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Or can one plow the sea with oxen,
That you should turn justice into poison,
And the fruit of righteousness into worm-wood?
You who delight in that which is not,
Who say, "Have we not, by our own strength,
Acquired power for ourselves?"
"For lo, I am raising up against you, O house of Israel,"
Is the oracle of the LORD, God of hosts, "a nation;
And they shall crush you from the entrance of Hamath
Unto the brook of the Arabah."

—Amos 6:11-14. in *The Complete Bible: An American Translation* (University of Chicago Press)

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